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ABSTRACT

This paper explores the values, techniques, and philosophy of the eastern religion of Zen Buddhism. Like other therapeutic systems, Zen techniques are based upon both personality theory (conception of man) and therapeutic goals (conception of who man can become.) The paper first gives a brief overview of Zen's personality theory: who man is; who man can become. The second section of the paper investigates Zen's conception of disease etiology and therapeutic goals. The third section discusses techniques of meeting therapeutic goals. The final section explores ways in which the western counselor and psychotherapist can apply Zen values and techniqes to contemporary problems. (Author)

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# THE PSYCHOLOGY OF ZEN

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Paper presented at APGA, San Diego, February, 1973

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All major therapeutic systems have devised strategies for identifying pathological symptoms in man, and have labored to understand the etiology of those symptoms. For example, Freud argued that unless the patient could gain insight into the historical etiology of his symptoms, the symptom (or symptom substitution) would never disappear. Behavioralists, on the other hand, stress the importance of environmental variables in maintaining symptoms, and argue that historical understanding is not necessary to remove the symptom.

Further, each system, either implicitly or explicitly, begins with a conception of man--a personality theory--upon which it bases its therapeutic techniques. Freud argued that men "are not gentle creatures who want to be loved...their instinctual endowments include a powerful share of aggression." (Freud, 1961). Social learning theorists begin with a "tabula rasa" conception of man, hypothesizing that all behaviors are conditioned by survival contingencies (Skinner, 1971). They deny the existence of the uncontrollable aggressive unconscious posited by the id psychologists.

A third force in psychology, the ego (humanistic) psychologists argue that man is neither a warring battle ground between forces of id, ego, super-ego, nor is he a blank slate empty except for environmental conditioning. Rather, they believe that man's basic need is to constantly strive towards positive growth; that is, given a choice between progressive

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and regressive behavior, he will choose the former. "The organism has one basic tendency and striving—to actualize, maintain, and enhance the experiencing organism." (Rogers, 1951, p. 491)

Because of this personality theory, ego psychologists have stressed the importance of "positive mental health," and have emphasized man's capacity for free choice, compassion, and self-determination. They suggest that normalcy is more than "symptom removal,"[1] and that the statistically normal person has by no means achieved positive mental health. (Allport, 1961; Jourard, 1968).

This theoretical position of the humanistic psychologists has been given support by recent research findings (Miller, 1970; Kamiya, 1968). These findings are causing a new conception of man to emerge from the western scientific community, a conception which involves a new view of the nervous system, and a new view of man's potential for self-regulation. These findings are also causing a revived interest in eastern religions which for the past two hundred years have described extraordinary feats of body control and altered states of consciousness. The western scientific community has begun to examine these religions to determine whether some of their techniques, such as meditation and yoga, might be useful to the West.

It is a mistake, however, to look at only the technique without some understanding of the values and philosophy which gave rise to the technique. This paper is going to explore the values, techniques, and philosophy of the eastern religion of Zen Buddhism.[2] Like other therapeutic systems, Zen techniques are based both upon personality theory (conception of man) and therapeutic goals (conception of who man can become).[3]

Therefore, before discussing the techniques of Zen, it is first necessary to give a brief overview of Zen's personality theory: who man is; who man can become. The second section of the paper will investigate Zen's conception of disease etiology and therapeutic goals. The third section will discuss techniques for meeting therapeutic goals; and the final section will explore ways in which the western counselor and psychotherapist can apply Zen values and techniques to contemporary problems.

Before beginning, a caveat seems in order both for you the reader, and for us, the writers. The spirit of Zen, in its essence, is a "Special transmission outside the scriptures;/ no dependence upon words and letters." (Suzuki, 1959). Therefore, this manuscript has to be like a finger pointing to the moon: once the moon has been seen, the finger is no longer needed.

One approach would have been to follow the example of Shrinyu Suzuki Roshi's lecture on Zen Meditation at Stanford University. His lecture demonstrated the virtue of just sitting, the fact that words can't communicate wisdom, and that only direct experience is important. He laid his pillow on the floor, explained that in ZaZen the back is held straight, the ears in line with the shoulder, the hands are placed over the belly forming a mudra, the eyes, half closed, are focused on a spot about three feet in front of the meditator. He then meditated for an hour, after which he got up and left.

By writing this paper, we have chosen a different approach. However, it is our hope that each section of this paper will be a "proper exposition of Zen." A proper exposition of Zen, according to Alan Watts (1958, p. 14) "should tease us out of thought, and leave the mind like an open window instead of a panel of stained glass." Here's to a breath of fresh air....

Personality Theory

Although predating the humanistic psychologists by two thousand years, Zen can be considered very much in accord with that tradition. Every man, according to Zen, "is so constituted by nature that he can become an artist of life." (Suzuki, 1960, p. 15) This intrapsychic unconscious is different from Freud's "warring, aggressive id"; rather it is unconscious in the Jungian sense of collective unconscious; Bucke's "Cosmic consciousness"; and Roger's "self-actualizing ego."

This "true self" (Buddha nature) is like a mirror. When the mirror is clean and free from stains and dirt, it is empty (wisdom of emptiness). It can accept everything into itself without making any distinctions or judgments. All is equal on the mirror's surface (wisdom of equalness). However, at the same time that the mirror takes everything in as one, it is also able to differentiate; ie., to discriminate large, small, green, red, pain, pleasure. (wisdom of accurate reflection). Finally, the clean mirror is characterized by the wisdom of vividity. This means that when an object is put in front of the mirror, the mirror is able to instantly reflect the object without any distortion or projection. In addition, the mirror is able to let the object go as soon as it is taken away. Thus, the mirror fully and completely interacts with whatever is in front of it, but does so in a non-possessive, non-clinging manner. As Suzuki Roshi (1970) notes, "The perfect man employs his mind as a mirror; it grasps nothing, it refuses nothing, it receives but does not keep."[5]

It is only because the mirror is empty that it can fully and completely participate in the surrounding world. Thus, in the words of the Prajna Paramita Sutra, emptiness (of the mirror) is actually (its) fullness.[4]

Etiology of Disease

Man's great mirror wisdom does not remain unstained for long, but becomes covered with dust and dirt. This soiling of the mirror occurs due to the interaction between cognitive processes and socio-cultural influences.

Buddha taught that man's sixth sense (the sense which is conscious of the five senses of taste, touch, smell, sight, and hearing) is the sense which formulates the categorizations and labels involved in ordinary awareness[6]; e.g., distinctions of time — past, present, future. This sense separates man from nature. Man cannot fully see with his eyes or hear with his hears because the sixth sense is so busy trying to label the object he is sensing. He looks at a flower but is not able to be with the flower; rather, he labels it "flower"; he asks questions about it: is the flower good or bad, pretty or ugly, where did it come from?

This labeling process is in turn reinforced by the socio-cultural environment because it is considered a necessary condition for scientific and technical achievements. However, Erich Fromm has pointed out that labeling also has a severe disadvantage, in that words more and more come to take the place of experience (Fromm, 1960, p. 108).

Man is removed even further from the world of experience by his seventh sense. The sixth sense labels and categorizes sense inputs. According to Buddha, man believes there must be something within him which causes this labeling, and calls it "I". By labeling the flower (sixth sense) and by positing an "I" which is different from the flower (seventh sense), man moves another step away from the direct experience of nature.

Further, once man believes he has an "I," an ego, a seventh sense, he feels he must defend it and gain prestige for it. This separates him from others who might injure his prestige or lessen his reputation. In the West, ways to increase the prestige and worth of the "I" have centered around accumulation of possessions(cf. Veblen, 1898; Weber, 1930). Man produces more and more things, life becomes subordinated to property, "to be" is dominated by "to have." Man builds his ego as a separate, fortified, indestructible "thing." This can be done through the acquisition of wealth, credentials, social role, power, prestige. In Martin Buber's terms, man comes to see himself as an "it," to examine himself in terms of his property, his power, his prestige, his intellect. He also sees the world of nature as an "it," something to be manipulated and conquered. Similarly, he sees other people as objects which can advance him in his position or aggrandize his ego. He is incapable of allowing himself to see the world and other people in all their fullness, their "thouness."

In these ways man's buddha nature becomes soiled, stained with attachment to ego, attachment to possessions, greed, striving for power, wealth, prestige. This dust on the mirror effectively separates man from his own true self , from his fellow man, and from the world of nature.

Goal of therapy.

The psychotherapeutic goal of Zen is an awakening which frees man from the bondage of his ego and his socially conditioned consciousness. An excerpt from Hesse's Siddhartha is illustrative both of th etiology of disease and the therapeutic goal of Zen.

Siddhartha spent several years learning the ways of business from Kawaswami and the ways of love from the beautiful goddess Kamala. One night he had a dream in which the songbird that Kamala kept had died. When Siddhartha awoke, he was

> nauseated with himself; his perfumed hair, the soft flabby appearance of his skin, his wealth, property, fine clothes ...slowly, like moisture entering the dying trunk of a tree, filling and rotting it, so did the world and inertia creep into Siddhartha's soul...the bright and clear inward voice, that had once awakened in him and had always guided him in his finest hours, had become silent. (Hesse, 1951, p. 61)

Leaving the world of business and pleasure, he walked to the river where, disgusted and tempted to drown himself, he fell asleep. He awoke refreshed, happy that he had left the ways of the city:

> I commend you, Siddhartha,...that you have again heard the bird in your breast sing, and followed it. (p. 79)

This bird, according to Zen, is everyman's unconscious. In order to become free (in psychotherapeutic terms, to achieve positive mental health), man must remove the dust covering his mirror (buddha nature), and thereby make his unconscious conscious. This awakening (satori) occurs when man gains the wisdom (prajna) to hear his true self, the "sound of his heart."[8] Buddha believed that the true self is understood by the development of an eighth sense, which realizes the illusory nature of both the sixth sense's intellectual constructs and the seventh sense's construct "I." Thus awakened, man is able to live fully in the ongoing present; to be egoless; to see action in inaction and inaction in action; to relate non-manipulatively towards nature; to maintain self-control and, at the same time, to act spontaneously. Each of these therapeutic goals will now be discussed individually.

Living in the moment

One aspect of satori involves freeing the individual from the bondage of intellect. As a result of this freedom, he is able to move beyond thinking about experience to the immediacy of direct experience. In Zen, reality is an ever-changing, ever-growing, indefinable present. Significantly, the Japanese language has no future tense; rather, the future is conceptualized as an ongoing present. Therefore, as long as man is analyzing reality, he is not living it. Watts makes the following musical comparison: "To think over what has passed, to wonder what is about to come, or to analyse the effect upon oneself is to interrupt the symphony and lose the reality" (Watts, 1958, 37). Similarly, to ignore the ongoing reality of living by being bound up with regretting or anticipating future or past causes one to lose life itself.

> Monk: Do you ever make an effort to get disciplined in the truth?
>
> Master: Yes, I do. When I am hungry I eat, when I am tired I sleep.
>
> Monk: This is what everybody does.
>
> Master: No.
>
> Monk: Why not?
>
> Master: Because when they eat they do no eat but are thinking of various other things, thereby allowing themselves to be disturbed.
>
> (D.T. Suzuki, 1949, p.86)

Often an individual is not aware that he has eaten until he finds an empty plate.

Thus, the individual derives several advantages from living in the moment. He is able to avoid useless, self-castigating worry about the past. He is able to directly experience nature (see discussion below). He is able to receive each experience anew, free from the limitations of names, labels, and past experiences. He is able to relate to other people more fully and wholly. His every action is executed with total

attention. Lastly, he avoids useless, unenjoyable worry about the future:

> A man was fleeing, pursued by a tiger. He came to the edge of a precipice, the tiger right behind. In desperation he climbed over the edge down a long vine. Above him the tiger roared. Below him lay a thousand foot drop into raging rapids. Further, two mice, one white, one black, had begun gnawing through the vine. Suddenly, the man noticed a luscious strawberry, growing just within reach. Holding onto the vine with one hand, with the other he plucked the strawberry. How delicious it tasted!
>
> (Reps, 1958)

Egolessness

At the same time man is freed from intellectual constructs, he is also freed from bondage to "I"; therefore, he is able to "drop his ego, to give up greed, to cease chasing after the preservation and aggrandizement [e.g., social reinforcers, fame, possessions, wealth] of the ego, to be and to experience one's self in the act of being, not in having, preserving, coveting, using." (Fromm, 1960, p. 92) Thus, Zen is suggesting paradoxically that the highest self is actually no self, or, in the words of the Maitri Upanishad, "He who has seen his highest self becomes self-less." At first glance this seems absurd, especially in light of current psychotherapeutic systems efforts to increase self-esteem in clients (e.g., Mahoney, 1971; Hanmum, 1972; Rogers, 1951; Butler and Haigh, 1954; Ellis, 1963; Coopersmith, 1970; G.Kelly, 1955). On the other hand, interpersonal psychiatrists such as Sullivan (1953) point out that the concept of self "is dangerous because it is the principle stumbling block to favorable changes in personality." And Self-therapists such as Carl Rogers state that inflexibility of self-concept is the principle cause of psychopathology in man, for often the individual tenaciously maintains a self-concept which is not congruent with actual experience. Therefore, the person who has a flexible self-image can assimilate many experiences into his awareness without feeling threatened.

The more flexible the self image, the more experiences that can be fully assimilated into the self structure. Finally, according to Zen, the most flexible self image is the one which doesn't exist--the ego of non-ego: the mirror. This egolessness does not mean having no sense of self as in the case of existential feelings of nothingness, identity diffusion (Erikson, 1968); rather, it is on the other side: ie., the person has such a strong sense of self that he does not have to question or worry about it.

The quality of egolessness is especially important in rapidly changing industrial society (cf. Toffler, 1971; Spindler, 1968; Wallace, 1971) where "the self" becomes a "transitory behavioral organization subject to alterations by the large changes in models, available satisfactions, environmental demands, and other features associated with our rapid culture change." (Kanfer, 1972). The egoless man, not having to worry about enhancing his "self" through the societal role he performs or the possessions he accumulates, has the flexibility to adapt to a wide variety of situations. He is able to act without fear, for he is not worried whether his actions will be judged by others. Further, because he does not need other people to bolster his self-image, he is free to fully relate to others (with awareness, but without stumbling self-conscious ess).[7a,b] Finally, as will be seen in the next section, he is free either to act, or to not act, doing both with perfect discipline and seeing both as creative achievements.

Action in inaction.

Zen believes that once man is freed from the burden of ego, he discovers that the "highest action is inaction." (Lao-tse, 1961) The archetypal model of the healthy person is the individual who has learned to "do nothing" actively and creatively.

In stillness, man discovers unexpected activity. At one level, doing nothing means becoming aware of the basic, most fundamental actions of the body. For example, even as the individual sits perfectly quiet, his heart still beats, his lungs still breathe. Without these actions, no other action is possible. To be aware of breath and heart beat is therefore to be aware of the beauty and miraculousness of two fundamental actions of existence. Herrigel has described this state of action in inaction as one "...in which nothing definite is thought, planned, striven for, desired, or expected; which aims in no particular direction and yet knows itself capable alike of the possible and impossible, so unswerving is its power--this state, which is at bottom purposeless and egoless was called by the master truly 'spiritual.'"(Herrigel, 1953)

Inaction in action

However, this does not mean that man should never act. On the contrary, Zen teaches that for the man of enlightenment, activity is not only

legitimate, but necessary. As Po-chang wrote in 814 A.D., "A day of no working is a day of no eating."[10]

The enlightened man does actions, but he does those actions with the calmness and acceptance of inaction. He is not attached to his actions:

> Actions do not stain me
> Because I have no yearnings for the fruits
> of action.
> (Bhagavad Gita, 4.14)

Thus, the wise man acts, he seeks to make changes in the world (e.g., Krishna in Bhagavad Gita, 3.22), but he does so remaining completely unattached to the results of his actions. Since the man of wisdom is egoless, he is not compelled to strive to enhance his ego or gain prestige for it. In this way, "Zen substitutes an atmosphere of relaxation, serenity, and simplicity for the tensions created by our strivings to become, to possess, and to dominate." (R. Linssen, p.220 in Wilson, 1960).

Further, the man of wisdom does not strive for goals, but rather does the act in and of itself.[10a] He works to the best of his ability; then, in defiance of social learning principles, he does not look for reinforcement, for peer approval, for reward. As D.T. Suzuki observed "The Chinese love life as it is lived, and do not wish to turn it into a means of accomplishing something else. They like work for its own sake. The machine, on the other hand, hurries on to finish the work and reach the objective for which it is made. The work or labor in itself has no value except as means." (Suzuki, 1960, p. 7)

In summary, the egolessness born of satori in turn yields freedom from attachment and striving. The restoration of mirror wisdom means that there is no longer any need to bolster and defend the illusory "I."

Because he needs nothing, the man of wisdom can do everything: either no action or action. Both are the same to him:

> Who sees inaction in action
> and action in inaction
> He is enlightened among men
> He does all actions, disciplined.
> (Bhagavad Gita 4.18)

11.

## Self-discipline; Detached self-observation; and Spontaneity

The disciplined man referred to above in the Bhagavad Gita is the man who has not a hair's breadth between will and action: he speaks exactly what he wants to say; he stops eating at the moment he is no longer hungry. His every action or non-action is an intentional doing wholly within his control. He has learned the ways through which he was conditioned, and therefore never responds by a mechanical conditioned reflex. Rather, at every moment he chooses whether or not he wishes to respond.

This self-control is a result of the master's intense awareness of both internal and external cues in the ongoing present. He is aware of his actions at every moment, and never acts non-consciously. The following story, "Every Moment Zen," is an excellent illustration of this point.

> A Zen monk studied for ten years in order to understand the secret of Zen. Finally, he felt he understood and began walking to the monastery to see the master. It was raining, so he took an umbrella with him. Along the way he met another monk who was also going to the same monastery. When they reached the monastery, both monks removed their shoes, left the umbrella outside, and walked in. The second monk turned to the monk who had been studying ten years and said, "On which side of your shoes did you place the umbrella?" Unable to remember, the monk walked back outside, put on his shoes, picked up his umbrella, and began walking home in order to study Zen for another ten years.

In ordinary awareness, the individual takes in sensory stimuli, labels these sensory inputs with long-enduring cognitive constructs, and then tenaciously clings to the constructs while habituating to the sensory data (Shapiro and Thoresen, 1973). This process occurs automatically and without man's conscious control.

Further, when man becomes aware of "I" (seventh sense), he becomes very attached to that I. When he sees himself acting, he does so proudly, ashamedly, angrily, fondly. He becomes self-conscious and awkward if he thinks there is a chance he may be embarrased. He becomes angry and defensive if he things he is being attacked. Whatever the exact quality of the emotion, inevitably he is still attached to his ego, and sees each of his actions as highly charged emotionally and of great significance.

The awareness of the Zen monk differs from the ordinary awareness described above in two respects. First, it is deliberate awareness, and as such, attempts to get beneath, around, behind cognitive constructs and labels to direct experience. Since concepts are man's creation and by no means exhaust reality[11a] (Suzuki, in Maupin, 1965) the Zen monk is more in touch with and receptive to the direct experience of reality. As will be seen in the discussion of informal meditation (p.24), the master attempts to invest ordinary activites with awareness, and to be aware of himself and his actions at every moment. Second, this type of awareness makes a "double movement." In other words, at the same time that the monk is subjectively feeling emotions, e.g., discriminating pleasure from pain, pain from pleasure, he is also a detached observer watching himself experience those emotions. In this way the monk is able to regard himself dispassionately and non-judgmentally, to detach himself from "self" until he realizes this self is no more him than any other thing in the material world.[12] In the words

of the Maitri Upanishad (2.6): " The man of wisdom ... though seeming to be overcome by bright or dark fruits of action, seeming to be filled with desires, seeming to be changing, in reality is unchanging, a spectator resting in himself."

Thus, the Zen master acquires a certain mental activity, an "immovable wisdom" (Watts, 1958) by which he can observe without comment everything that is happening in his external and internal environment. He can then choose whether or not he wants to respond to these stimuli. However, the words "immovable," "detached," "self-disciplined," suggest a stiffness, a withdrawing which would make action cumbersome, if not impossible. How does this reconcile with the Zen master who, when asked by the monk about the secret of Zen, shouted KWAT! and hit the monk with a stick?

In order to discuss this paradox, it is first necessary to examine the meaning of spontaneity. First, it inplies an immediacy of action, without the encumbering interference of self-conscious thought. However, at the same time, spontaneity is the exact opposite of a conditioned reflex, which occurs without choice on the part of the individual. Spontaneity seems to be a behavioral response so well learned that it no longer requires conscious cognitive mediation; the nature of the response, however, is not narrow, like a conditioned reflex, but subject to various alternatives. Further, reflecting the Zen emphasis on living in the moment, the response has no regard for consequences.

How can detached self-observation and self-discipline be reconciled with the spontaneous life? Phrased another way, how is it possible to capture the spontaneity of the small child within the maturity of the adult? This paradox is an ancient one. Lao-tse, for example, concluded

that man, in order to regain his original nature of child-like innocence, must "unlearn knowledge," or, in psychodynamic terms "regress in the service of the ego." (Maupin, 1962, Alexander, 1964). Thus the man of reflection must try to lose his self-awareness, and regress to the time when, as a small child, he lacked self-awareness. Confucius and Socrates felt that, on the contrary, man must use his intellect and reason to learn more knowledge, for therein lay understanding.

Zen resolves the paradox by saying, in effect, "Yes, Lao-tse, you are right, knowledge interferes with wisdom and spontaneity." Awareness of self causes a self-conscious stumbling effect (e.g., Shapiro, 1972). This is evident in the beginning meditator who, asked to observe his breathing, has trouble catching his breath. But Zen also says, "Yes, Confucius and Socrates, you are right, man must use his intellect and reason to gain wisdom; specifically, man must use his intellect to show the limits of the intellect (cf., Mondo, Koan)." Further, he must increase his awareness, so that he can learn how he is conditioned. In this way he can uncondition himself and not be compelled to act by non-conscious reflex. In terms of the mirror analogy, as long as there is attachment to the "self," attachment to socially conditioned desires (e.g., money, fame, possessions), the mirror is stained and man acts by reflex. When the mirror is cleaned, "the mind reaches the highest point of alacrity, ready to direct its attention anywhere it is needed...there is something immovable within which, however, moves along spontaneously with things presenting themselves before it. The mirror of wisdom reflects them instantaneously one after another, keeping itself intact and undisturbed." (Watts, 1958, p. 108)

Thus, discipline and immovable, detached self-observation are necessary to keep the mirror clean, so that it can interact fully and spontaneously with the environment. Self-discipline is further necessary so that the individual can let go of his "self"; i.e., to risk not being in control. As will be seen in the discussion of meditation, the individual, to meditate effectively, has to be willing to give up voluntary control of his breathing. In other words, to breathe spontaneously, he needs the self-control to relinquish control. Relinquishing self-control, however, does not mean acting non-consciously. A primary goal of meditation is to breathe effortlessly and to maintain total awareness of the process of breathing.

When the beginning meditator is asked to self-observe breathing, there is a self-conscious awareness (stage one), which hinders the spontaneity of the breathing: he breathes more quickly, more shallowly, more deliberately. Soon this reactivity disappears, but so does awareness of the task (stage two): the mind wanders, the breath follows its own course (e.g., the conditioned man acting non-consciously). A third stage is reached when the meditator, by means of detached self-observation, becomes aware of the process of awareness: he realizes that his mind has wandered, and brings it back to the task of breathing. By practice the meditator learns to breathe without a reactive effect and without habituation to the task. Through self-control and detached self-observation, he is no longer breathing: rather, breathing is. Further, the individual knows that breathing is. Such breathing may be called spontaneous.

In this way Zen reconciles apparent contradictions between self-discipline, detached self-observation, and spontaneity. The meditator, self-disciplined and exceedingly aware of himself, simultaneously is able to breathe fully in the moment, with the spontaneity and non-conscious naturalness of a small child.

Relationship to nature

Whereas, in the West, nature is seen as a resource, something to be conquered, to be explained, in the East, the healthy person sees nature and man as one. The self is explained through nature. For example, a Japanese poem which talks of the cherry blossoms in spring, the moon in autumn, the snow on Fuji in winter, is entitled "Self." In the perception of his buddha nature, the enlightened man loses attachment to his ego. Because he is freed from the divisive labeling and intellectualizing which previously had stained his mirror, nothing separates him any longer from the external world. The man of wisdom is capable of directly experiencing nature moment by moment, as it comes to him. He sees the flower for the five hundredth time in the same way that he saw it the first time. Compare, for example, the following poems:

When I look carefully,
I see the nazuna blooming
by the hedge!

— Basho

Flower in the crannied wall
I pluck you out of the crannies
Hold you here root and all, in
my hand,
Little flower, but if I could
understand
What you are, root and all, and
all in all,
I should know what God and man is.

— Tennyson

In Basho's poem, the last syllable (kana in Japanese) is translated by an exclamation point. Kana conveys a feeling of admiration, praise, sorrow. Tennyson's poem conveys these same feelings. But Tennyson, true to the Western tradition, conveys the feelings by intellectualizing about them. Further, he plucks the flower, he tries to capture its essence, both physically and symbolically. Basho simply sees the flower. There is no need for him to think about the flower. Unlike Tennyson, he feels no need to possess it by plucking it, because he acknowledges no

separation between himself and the flower.

Zen believes that nature produces man out of itself: "Man came from nature in order to see nature in himself." (Suzuki, 1959, p. 236). As Watts puts it, "The individual is a nerve ending through which the universe is taking a peek at itself." (Watts, 1972). Therefore, the environment (Kyogai) is most important in Zen. A Confucian scholar asked, "What is the ultimate secret of Zen?" The master replied, "Do you hear the murmuring sound of the mountain stream? There, I have nothing to hide from you."

Techniques

Like any system of psychotherapy, Zen has produced a body of techniques designed to move the believer toward enlightenment, toward positive mental health.[13a] As we saw in the last section, health occurs when man sees his own true nature, makes his unconscious conscious, and thereby removes the dust and stains covering his mirror.

Zen's techniques for attaining this state of mental health run contrary to most western therapeutic systems; for Zen believes that intellectualization is part of the problem. Whereas for Socrates "Know thyself" was accomplished by reason, in Zen "there is nothing to explain by means of words...thirty blows whether you affirm or negate." (Suzuki, Introduction to Zen, p. 49). Understanding does not occur by intellectualization but by doing. Reason is an impediment to personal growth. Therefore, the Zen approach is to enter right into the object (e.g., nature, other people, oneself) and see it, as it is, from the inside.

The training takes place in all aspects of one's life. The specific actions are not important--breathing, painting, writing poetry, sumi-e painting, drinking tea, eating, fasting, jujitsu, Aikido, flower arranging. The goal is the cultivation of the "right attitude." This right attitude takes a "special training on the part of consciousness," (Suzuki, 1960) and it is to the methods of training this right attitude that we now turn.

Meditation (ZaZen)[14]

The word Za means sitting, and the word Zen comes from the Chinese word Ch'an, which comes from the Indian word Dhyana, which can be loosely translated as "meditation," This "sitting meditation" is not a passive technique but rather is an active exercise which requires hard work on the part of the

meditator. There are several different goals of Zen meditation. One aim of breath meditation is to remove our ordinary automaticity and selectivity to awareness. As Shapiro and Thoresen (1973) have pointed out, ordinary awareness of oneself, of others, of the environment becomes limited to the categories the individual constructs about existence. Breath meditation is a state in which all possible categories are held in awareness at once, a living totally in the present. Therefore, the individual does not habituate to the sensory data around him (Kasamatsu and Hirai, 1966) and is able to see the flower the five hundredth time as he saw it the first time.

This breath meditation involves an opening up to the environment, both external and internal.[15] The meditator sits in a full or half lotus position (see accompanying diagrams). In this position he is physically centered and firm, his knees and buttocks forming the solid base of a triangle (Weinpahl, 1964; Kapleau, 1967). His hands are placed together in his lap, a mudra signifying the union of samsara (world of daily cares and concerns) and nirvana (literally: heaven—cessation of daily cares).[16] The meditator is told to breathe through his nose, inhaling as much as he needs, letting the air come in by extending his diaphragm: "Don't draw it in, rather let it come to you." He is taught to count one number (e.g., one, two...up to ten) after each exhalation, and to focus his mind on the belly region.

At first the beginning meditator, when asked to observe his breathing, has difficulty letting air come to him. He catches his breath, his breathing comes faster than normal; he complains that he is not getting enough air, and is "drowning." (Step one). Soon, the beginning meditator's mind wanders from the task of breathing: thoughts, images, fears, float up. He is told to watch the thoughts,[17] take note of them, and return to the

act of breathing (step two): "If images or ideas come into awareness, do not follow them, do not try to expel them, but merely relax, let go, and focus on the inhalations and exhalations of your breathing." Eventually the meditator is able to breathe effortlessly (step three). He is able to maintain awareness without the self-conscious reactive effect of step one, and without the habituation to the task of step two. As new thoughts come into his mind (step four), he is able to continue to focus on his breathing During this stage, the meditator, relaxed and comfortable, becomes desensitized to the thoughts which enter his mind. As Herrigel notes:

> As though sprung from nowhere, moods, feelings, desires worries, and even thoughts incontinently rise up in a meaningless jumble...the only successful way of rendering the disturbances inoperative is to...enter into friendly relations with whatever appears on the scene, to accustom oneself to it, to look at it equitably, and at last grow weary of looking. (1953, pp. 57-58)

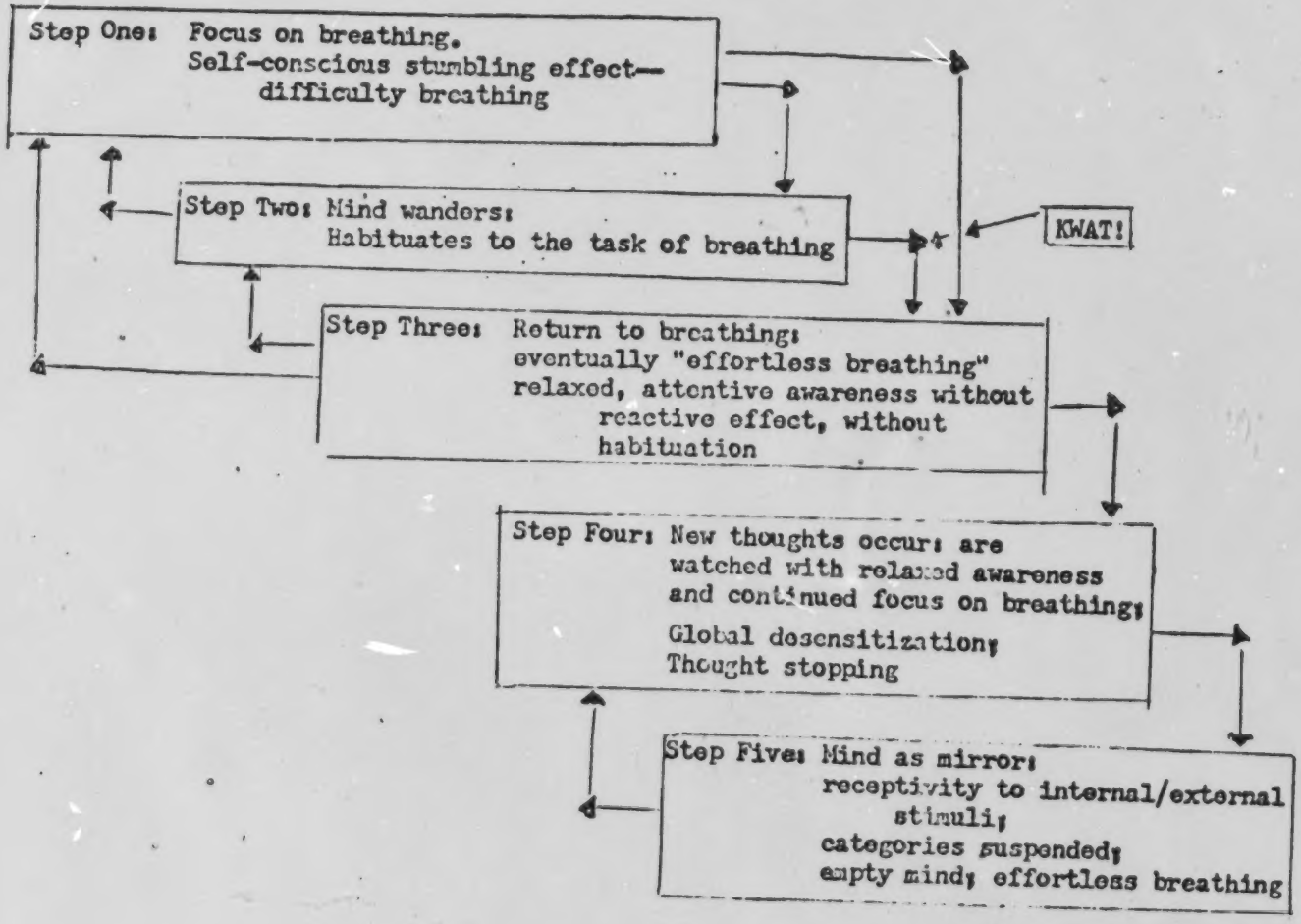
In effect, the meditator is accomplishing a detached self-observation of his thoughts. He is able to stand back from his life and watch it flow past him without making evaluations and judgments; metaphorically, he watches the stream of consciousness without interfering in its course. Watts emphasizes this point by observing that "Zen meditation is a trickily simple affair, for it consists only in watching everything that is happening, including your own thoughts and your breathing, without comments." (Watts, 1972, p. 220).

Further, by focusing on a competing response — breathing — the meditator is able to remove these thoughts from his mind. In this way the daily covert chatter which fills most people's minds is halted. When the mind is empty of thoughts, it is open and receptive to whatever stimuli might then come in (step five). This receptivity permits an intermingling of sense modalities, allowing a gain in sensory intensity and richness. Deikman (1968) has referred to this process as a deautomization of automatic perceptual and cognitive structures. In the words of the mirror analogy, the emptiness of the mirror allows it to participate fully in the surrounding environment.

Thus, breath meditation serves several different functions. First, it is a type of relaxation training. The individual sits in a centered posture in a quiet room and breathes in a calm, effortless way. Second, the person learns to focus attention on one thing -- his breath -- and to do so in a relaxed, yet deliberate fashion. Third, the person learns to be self-conscious (i.e., to self-observe) without a stumbling, reactive effect and without habituating to the task. Fourth, he is able to desensitize himself to "whatever is on his mind": thoughts, fears, worries, etc. (step four). Fifth, he is able to stop all thoughts, and have a clear, empty, receptive mind. This allows him to be more in touch with both internal and external stimuli; a letting go of cognitive labels and a reopening of the senses. It should be noted here that receptivity to stimuli and responding to stimuli are two different behaviors. As Kasamatsu and Hirai state, the Zen monk precisely perceives inner and outer stimuli; however, he is not disturbed or affected by these stimuli (1966). The monk is aware of his environment, and, because of this awareness, is able at every minute to choose whether or not he wishes to respond to the environment. He has learned to uncondition himself to reflex responses. As Naranjo puts it, "Meditation is a persistent effort to detect and become free from all conditioning, compulsive functioning of mind and body, habitual emotional responses. Therefore, the attitude of the meditator is both his path and his goal; the unconditioned state is the freedom of attainment and also the target of every single action." (Naranjo, 1971).

Finally, through focus on breath, meditation teaches not only self-control and awareness (discussed in the above paragraph) but also spontaneity. Breathing is a particularly focal action, for it can be controlled voluntarily -- i.e., the person drawing in air; or it can be brought under autonomic control -- i.e., the person letting air come into him spontaneously. Through practice, the meditator learns to have

PROCESS OF ZEN MEDITATION
(Experimental Analysis)



the self-control to be able to "let go" of his breathing process while at the same time maintaining awareness of that process.

Thus far in discussing meditation, we have focused on what Ornstein (1971) has called "opening up meditation." In this type of meditation there is an active intent to open oneself to increased awareness of the internal and external environment. This type of meditation can take place formally in the lotus position, as we have just shown. However, it can also take place informally throughout the daily life of the meditator. Buddha, in his eightfold path, termed this right mindedness. It requires that one be conscious of everything one does, to attend very closely to ordinary activities. Rahula (1959) in What the Buddha Taught suggests that this right mindedness can be brought about by having the person "be aware and mindful of whatever you do, physically or verbally, during the daily routine of work in your life. Whether you walk, stand, sit, lie down, or sleep, whether you stretch or bend your legs, whether you look around, whether you put on your clothes, whether you talk or keep silent, whether you eat or drink, whether you answer the calls of nature--in these and other activities you should be fully aware and mindful of the act performed at the moment, that is to say, that you should live in the present moment, in the present action." (Rahula, 1959) Watts, discussing informal meditation, says "Listen. Listen to the sound of your own complaint when the world gets you down, when you are angry, when you are filling out income tax forms. Above all, just listen." (Watts, 1972) This listening is a detached observation that should occur without any evaluation or judgment.

The other type of meditation which Ornstein discusses is called "concentrative meditation," in which the individual focuses on a single object or repetition of a word over a long period of time in order to reduce awareness of the external environment. Sensory stimuli are reduced by attending to only one object. Conceptual complexity is introduced because conventional cognitive constructs are shut down for awhile. Ornstein (1971) has suggested that concentrative meditation is like taking a vacation, leaving a situation, turning off one's routine way of dealing with the external world for a period, later to return, finding it fresh, new, different. Zen techniques for inducing concentrative meditation include the koan, the mondo, and chanting.

The Koan

The Zen koan is a means of tuning out the external environment by concentrating on a covert verbal riddle. In terms of the psychology of awareness, Ornstein (1971, p. 148) has pointed out that the koan "... is an extreme and compelling method of forcing intense concentration on one single thought."

Zen believes that in the search for enlightenment, one's worst enemy is often the intellect, which insists on discriminating between subject and object. Enlightenment can never come about through reason. Yet the Zen masters of the 11th century noticed that their monks spent increasing amounts of time in intellectual argumentation. They also observed a growing tendency toward quietism and passivity during meditation. Therefore, it was necessary to develop a technique which would create a psychological impasse challenging the supremacy of reason and at the same time keep the monks awake. The koan satisfied both criteria: As the

reason of unreason, it used intellect to show the limits of intellect; also, it engaged the monks more actively in the process of meditation. As Suzuki observed, "The koan was the natural development of Zen consciousness in the history of human strivings to reach the ultimate." (Suzuki, 1959).

During formal meditation, the individual concentrates on such koans as the following:

a) Feel the yearning for one's mother before one's conception.

b) What is the sound of one hand clapping?[18]

He attempts to find cognitive answers for the questions they raise. But the puzzle of the koan cannot be assembled by conventional logic. The master repeatedly rejects each solution, until the disciple realizes that enlightenment can occur only when man goes beyond words and reason. The man of wisdom is freed from the bondage of intellect. As Watts (1972) observed, "You can still use ideas, but you no longer take them seriously."

Chanting

... KU FU I SHIKI SHIKI SOKU
ZE KU KU SOKU ZE SHIKI...

This is an excerpt from an Indian Buddhist sutra, written in Chinese pictographs, chanted with Japanese words. Literally translated it reads, "Emptiness not different from form. Form is the emptiness, emptiness is the form." Form, which involves the normal, automatic way of labeling and looking at the world, is empty. Emptiness and clarity, the nature of the mirror, are full of form and meaning. Because of its emptiness, the mirror can accept everything into itself. Its emptiness gives it the form in which to accept the world (Shapiro, 1971).

However, the significance of the chant is not found in the meaning of the words, but in the motion of the sounds. The above chant, the Heart Sutra, is composed of sonorous consonants: S's, Z's, F's, K's;

and many vowels (cf. Ornstein, 1971). The meaning comes from one's ability to concentrate on the sound and motion of these vowels and consonants. Again, it is the attitude that is important, the capacity to give total attention to the repetition of sound on sound. Other chants, such as the two-syllable OM, can also be used. Ornstein has even suggested that an ordinary word such as "food" would be a valid chant, provided it was executed with the right attitude. Chanting, like the koan and the mondo, should completely fill the individual's mind, so that there is no room for extraneous stimuli:

> It was as though the essence of my head circled from deep inside and out of my mouth, first ballooning up to block out everything else, and so it became the chant.
>
> (Anonymous student, 1972)

The Mondo

Mondos are a series of questions and answers which, in their intent, are very similar to the koan: pondering the seemingly ridiculous exchanges between master and monk also has the effect of removing the individual from the confines of conventional, logical intellectual constructs. However, mondos are not used in the formal posture; instead, they are the result of spontaneous interaction between master and pupil. Whereas the koan is a technique of formal meditation, the mondo embodies the essence of informal meditation. Some examples follow:

a) ***Joshu, whon asked about Zen said, "Have you had your breakfast."

Monk: Yes

Joshu: Then go wash your dishes.

b) ***Pupil: How can I escape the bondage of birth and death?

Master: Where are you?

c) ***A monk came to Shuzan and asked him to play a tune on a stringless harp. The master was quiet for some while, then said, do you hear it.

No, I do not hear it.

Why, said the master, did you not ask me to play louder.

d) ***Whenever appeal is made to words, master, there is a taint. What is the truth of the highest order?

Master: Whenever appeal is made to words, there is a taint.

e) ***Where is the one solitary road to being oneself?

Master: Why trouble yourself to ask about it?

f) ***Before my parents gave birth to me, where is my nose?

Master: When you are already born of your parents, where are you?

g) ***When Ungan was making tea, Dago asked: To whom are you serving tea?

Ungan: there is one who wants it.

Dogo: why don't you make him serve himself?

Ungan: Fortunately, I am here.

These questions and answers are teachings which attempt to point directly to the spirit of Zen. As has been indicated previously, Zen does not believe in enlightenment by means of rational discourse, but rather through direct action. Therefore, "Whenever appeal is made to words, there is a taint (d)." Further, direct action takes place in everyday activities: eating breakfast, washing dishes (a). Metaphysical speculation is seen as worthless. As Buddha wrote in his first sermon,

"Questions which tend not to edification," (Sutra 63, from Majjhima-Nikaya), "The religious life does not depend on the dogma that the world is eternal, or not eternal, or whether the saint exists after death or does not exist after death. For... there still remain birth, old age, death, sorrow, lamentation, misery, grief, and despair." Zen does not care about breaking the bondage of birth and death, rather it cares "where are you (b)" now. The moment is all that is important, and in this moment, time has no relevance, neither birth nor death (b, f). In this timeless moment, subject-object dichotomies disappear. Ungan serves himself the tea. He is subject and object both. They are one. And this one is seen, upon awakening, to be egoless. There is no path for discovering the self, for it is already within (e). This egoless, empty nature, however, is simultaneously rich and full: emptiness is fullness, and the stringless harp, like one hand clapping, makes sound (c).

Martial Arts

Historically, the samurai warriors went to the Zen masters to learn how they might overcome their fear of death and obtain one-pointedness of mind in battle. Recently, however, students of Zen (e.g., Herrigel, 1953) have been turning to the martial arts themselves for training in the virtues of egolessness, inaction in action, and yielding.

For example, in swordplay, the swordsman must do away with thoughts of winning the contest or displaying his skill in technique (Shigeyoshi, 1960). He must learn to become egoless, so that he and his sword are one; he must learn to become like a mirror so that he can accurately perceive his opponent. The fencer, to be successful, must maintain muga -- the mental attitude characterized by absence of the feeling "I am doing it." Watts (1958) has observed that this "non-interfering attitude of mind constitutes the most vital element in the art of fencing as well as in Zen."

In Ju-jitsu, the "gentle art," there are two principles. First, the practioner defeats his opponent by yielding to him.[19] The expert must "never give his opponent something to fight against; he must make himself into a koan, a puzzle which slips away the more one tries to solve it." (Watts, 1958) Second, the judo expert must know how to go right ahead—immediacy of action without deliberation.

The principle of yielding found in ju-jitsu is also found in the newest of the martial arts, Aikido, "the way of harmony." The Aikido expert never fights against an opponent. Rather, he uses his attacker's energy for his own success; seeing the direction of the attacker's energy, he throws him in that direction. Further, the Aikido master never loses his own center of energy (ki). He keeps himself centeredbelow his navel, never letting his center reach outward, always remaining firm and balanced in his actions. F. Doran has compared this defensive art of Aikido to a dance. In the dance of Aikido, man learns to keep his balance (inaction) while performing action.

* * * * * * * * *

Other Zen techniques involve elements of both opening-up and concentrative meditation. These include the tea ceremony, sumi-e painting, haiku, and fasting, all of which occur in two stages. The first stage, which concentrates on the development of right attitude, involves the opening up of all senses to the internal and external environment. The second stage, execution of a particular action, demands intense concentration and discipline.

The Tea Ceremony

Historically, the tea ceremony was used by Samurai warriors as a refuge from the constant strain of battle. The ceremony took place in a quiet room, apart from the outside world. Thus, the environmental location made the tea ceremony a concentrative meditation, for the stimuli of the battleground were shut out. Literally and symbolically, the warriors removed their weapons and washed themselves before entering the tea house.

Although the location of the tea house was physically different from that of the battlefield, to further assist the samurai in eliminating mental images of war, the ceremony itself was highly disciplined and ritualized.[20] For example, the act of sipping tea was prescribed to the last detail, and did not vary from day to day. Ritualized actions induced a state of intense involvement in the moment to the exclusion of all distractions of the outside world. A contemporary reflection of this experience is Paul Reps' poem: "With a sip of tea, I stop the war."

Thus the warrior was able to open each of his five senses to the ongoing moment: he heard the whistle of the tea kettle, smelled the incense, tasted the slightly bitter tea, and rested his eyes on the scrolls, flower arrangements, and surrounding garden. The tea garden was designed to contribute to this feeling of expansiveness and openness. The small twigs were beautiful as small twigs, and at the same time were the embodiment of mighty trees. Hillocks had meaning both as mounds of dirt and as lofty mountains. The sand, raked to give the appearance of water, was both a still lake and a vast ocean. The entire ceremony created a feeling of the infinite by means of the finite, a feeling of eternity in the midst of time: a quiet moment of timelessness at once apart from and part of the everyday world. Therefore, although the location made the tea ceremony a form of concentrative meditation by shutting out battleground stimuli, the ceremony itself was an opening-up meditation on the surrounding environment.

Just as the warrior could not appreciate the tea ceremony if his mind were filled with images of battle, so man cannot interact with his immediate environment if he is preoccupied with other thoughts. This is illustrated by the following parable:

Nan-in, a Japanese tea master during the Meiji era, received a university professor who came to inquire about Zen. Nan-in served tea. He poured his visitor's cup full and then kept on pouring. The professor watched the overflow until he could restrain himself no longer: "It is overfull, no more will go in." "Like this cup," Nan-in responded, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup." (Reps, 1958)

Sumi-e

Sumi-e is brush-stroke painting. Initially, the artist makes the paint by stroking hard charcoal in a circular motion on a piece of stone. This process is a type of concentrative meditation in which the artist focuses on a repetitive motion over a period of time. This concentrative meditation empties his mind so that subsequently he is able to see afresh the environment he is going to paint. Through an informal opening-up meditation, he tries to penetrate its essence, the goal being not accurate representation, but rather a mirroring of spirit. When the artist executes the painting, his strokes are quick, yet deliberate, embodying both perfect spontaneity and perfect self-control.

The painting attempts to capture the moving spirit, for nothing is static except that which is dead. Sumi-e therefore involves the unexpected. In looking at a picture of the Chinese or Japanese masters, when one expects a line, it isn't there. Whiteness (emptiness) becomes a lake, or a waterfall.

If the artist is truly like a mirror when he is painting, then the picture will reflect his spirit as well as the spirit of the object. If he allows logic or reflection to come between the brush and the paper, the whole work is spoiled. Suzuki (1959) has compared Zen and sumi-e to Western philosophy and oil painting. In oil painting, there is layer upon layer of paint, reflective construction, as in Western philosophy. In Zen, "life is a sumi-e painting, which must be executed one for all time, without hesitation, wthout intellectualization. In this painting, all corrections show when the ink dries; Zen seeks to show the fleeting, unrepeatable, ungraspable character of life." No corrections, erasures, or improvements are allowed; as in life, actions are irrevocable.

Haiku

Smith (1963) notes that haiku is a form of meditation. As in sumi-e, the poet opens all his senses to the surrounding environment. He tries to be aware of everything, to accept all inputs without discrimination or differentiation. Thus, his initial attitude resembles opening-up meditation. However, the act of writing the haiku is concentrative, and pays close attention to the details of form and sound.

In its form, the haiku is a simple, concise style of poetry, consisting of only seventeen syllables, grouped in a 5-7-5 pattern. Its subject matter is generally derived from nature. In its tone, it is characterized by sabi-wabi (the spirit of eternal loneliness). As Suzuki writes, "A certain loneliness engendered by traveling leads one to reflect upon the meaning of life, for life is, after all, a traveling from one unknown to another." (Suzuki, 1959, p. 285). An example from Basho, perhaps the greatest of the haiku masters, follows:

Over the darkened sea
Only the shrill voice of a flying duck
Is visible —
In soft white.

Under a starless sky, Basho walks alone and lonely along the sea's edge. An invisible voice appears "in soft white" amidst the darkness of the night to tell him he is not alone.

This poem illustrates two important aspects of Zen. First, the poem involves a nondifferentiated intermingling of the senses (i.e., stimuli were perceived across sense modalities — see step 5, meditation section). In order to grasp the reality of the experience, all Basho's senses must be open, and distinctions between ear and eye are irrelevant. He sees the shrill voice in the dark and hears the voice in soft white.

Second, the poem is characterized by a quality of egolessness. Basho never says "I." We never see him, yet he is everywhere in the poem. Although he is concealed by the dark night, we hear him, feel him, see him, "in soft white," within us.

The following haiku, again by Basho, also shares this absence of "I

Breaking the silence
Of an ancient pond
A frog jumped into water —
A deep resonance.

Where is Basho? On the surface this poem is an objective description of observable reality; a pond and a frog which sends vibrations rippling through the pond. But the pond is also a mirror held up to internally reflect the author's mind. The resonance in the ancient pond is Basho writing the poem.

In meditation, the goal is to become empty, like a mirror. To write poetry, the artist must also be like a mirror, so that "... he and the object become one. If he and the object are separate, then his poetry is not true poetry, but subjective counterfeit." (Basho, 1960). The mirror accurately reflects but does not contaminate with such subjective counterfeit as "I" or ego. To meditate (action in inaction) is to write a poem (inaction in action). Creativity is an attitude, and can exist even when nothing new is created in the world of things. The man of enlightenment creates a poem by watching a sunset, even though he writes no words and makes no movement.

Fasting and Eating

Eating involves the act of taking in food. The focus of this act is upon external objects. By fasting, the individual ceases taking in food and empties his body of excess fat. This causes internal bodily sensations such as hunger, weakness, lightness. Thus, fasting may be described as an informal meditation which opens the person to his internal bodily cues.

The Zen master, aware of these internal cues, knows when he is hungry and knows when he is full. Since eating involves the taking of animal and/or plant life, he eats only enough to survive, and no more. Gandhi has observed that to eat more than one needs while other people are starving, is like stealing. The act of eating itself, however, is not impure but necessary. As George Ohsawa, the founder of a macrobiotic diet based on the principles of Zen, maintained: "True fasting is not detachment from all eating and drinking. It is strict and absolute attachement to only that which is absolutely necessary to sustain life." (Ohsawa, 1965).

The Zen monk eats slowly, carefully, and tranquilly, conscious of every bite. For him, eating is a form of concentrative meditation in which he focuses on food: its form, texture, flavor, smell. By watching what and how he eats, he effects a type of preventive medicine, avoiding much physical and mental ill health. As the master Po-chang said in response to the question: How can one get disciplined in the truth?": "When I am hungry, I eat."

Thus far in the paper we have looked at Zen's personality theory, conception of man's potential, and techiques for realizing that potential. However, for therapists who are not Zen Buddhists, and who do not live in a monastery, what is the value of Zen beliefs and techniques? This section of the paper is going to examine that question from three different angles: 1) the counselor-client relationship; 2) specific techniques for use in rehabilitative therapy; and 3) prevent therapy: a means of educating individuals to positive mental health (a heuristic analysis).

Counselor-client Relationship; implications for counselor education.

In the mirror analogy discussed in the first section of the paper, it was pointed out that until the mirror became egoless by losing attachments to "I," and to socially conditioned desires, it could not fully participate in the surrounding environment. However, as we also have seen, egolessness does not mean having no sense of self, but rather having such a strong sense of self that one does not have to question it or worry about it. As Rogers noted, "When the therapist can feel freely this strength of being a separate person, then he can let himself go much more deeply in understanding and accepting because he is not fearful of losing himself." (Rogers, 1957). Greenson reiterates the above point from a dynamic perspective, stating that the analyst must have a flexible self image in order to be able to relate empathetically to the patient; for, he notes, an essential prerequisite of empathetic relating is the ability to renounce for a times one's identity. (Greenson, 1968).

Thus, there is the resolution of a seeming paradox: because the mirror is empty (i.e., egoless, not self-preoccupied) and unmoving (i.e., centered, non possessive, even minded), it is able to accurately reflect and fully receive the surrounding environment (i.e., compassion, warmth, empathy).[22]

Lesh (1971) tried to test this mirror analogy in a study with counselors, seeing whether counselors increased their accurate empathy (as measured by pre- and post-tests of clients on video-tape) toward clients as a result of meditation. He hypothesized that since meditation opens one to both internal and external experiences, a person who meditated and was open to his own subjective experiences, would not project onto or distort the experiences of another. In other words, the empty mirror can accurately reflect that which is around it. Lesh found that the experimental group which practiced meditation over a four week period improved significantly in their empathetic ability. The two control groups did not.

Rogers (1957) has noted that the ability to be "sensitively aware and acceptant of my own feelings" is a crucial and basic element in the development of any helping relationship. Without it, the therapist projects (e.g., countertransference) his feelings and beliefs onto the client, and is therefore not able to see the world through the client's own internal frame of reference. Meditation, by helping the counselors become more aware of their own feelings (mirror wisdom of emptiness), in turn helped them to more accurately reflect the client's problem[23] (wisdom of vividity; wisdom of discrimination).

Further, meditation helps the therapist learn how to accept the client's problems non-judgmentally (mirror wisdom of equalness), to step into the client's frame of reference without evaluating and without judging. On the mirror, all is accepted equally and without distinction.

Finally, meditation helps teach a quality which Rogers has referred to as "non-possessive warmth." Rogers maintains that the counselor must be strong enough to remain separate from the client so that he doesn't become "downcast by the client's depression, frightened by his fear, engulfed by his dependency, enslaved by his love." (Rogers, 1957) By gaining a sense of inner peace and centeredness, the counselor is able to accurately and fully "experience the deepest and strongest emotions that human beings have without becoming fearful or feeling that he must do something about the thing he is experiencing." (Lesh, 1971) The centered counselor can then choose whether he wishes to respond or remain silent. This use of silence as a psychotherapeutic tool has been described by Freud (1895), Rogers (1951), and more recently Maslow (1968), who wrote that "The more eager we (the psychotherapist) are to make a diagnosis and a plan of action, the less helpful do we become. To give is to overcome." (Maslow, 1968, p. 104). Through the constructive use of silence, the counselor is able to actively wait, to hear what the other person has to say, to let the client give the answers, and work out the problem himself. In the words of Zen, the counselor learns to use action in inaction.

In summary, meditation helps teach counselors awareness of themselves and their own feelings. This self-awareness allows them to fully listen to and perceive the client's problem, without projection or distortion. Besides this ability to accurately perceive and clearly discriminate, meditation also teaches acceptance and centeredness. Therefore, the counselor learns to listen non-judgmentally to the client's problem, without being himself overwhelmed by the problem. He also learns how to be warm and empathetic in a non-sentimental, non-possessive way.

A further implication of Zen for the counselor-client relationship is a freedom from diagnostic labeling. As Maupin has pointed out (1965), Zen makes no distinction between different types of psychopathology. Behavioral psychotherapy functions on much the same principle, for the therapist is not interested in labels and constructs (e.g., depressed, manic, psychotic, low self-esteem); rather the therapist wants to know what the label means, what are the specific behaviors involved: what does the client mean by depression, by low self-esteem? As we have seen, labels are a way of categorizing and formulating the limits of ordinary awareness (Shapiro and Thoresen, 1973). For example, Meehl (1960) found that psychotherapists categorize the patient in the initial two to four hours, and that this categorization is enduring after twenty four sessions. Additional information served only to confirm the initial conceptualization. Rosenhan did a study in which eight sane individuals voluntarily admitted themselves to a psychiatric hospital. Seven were immediately labeled "schizophrenic" and one was labeled "manic depressive," These labels influenced the hospital staff's subsequent perception of the "patients" behavior, which though normal, was called "bizarre,"; "compulsive" etc; the labels also influenced the staff's behavior towards the "patients,"; questions were not responded to or ignored; patients were not treated as individuals, but as "mentally disturbed" diagnostic categories. (Rosenhan, 1973).

Zen stresses the importance of seeing the person as a person, not as a test result, a diagnosis, a description (Berger, 1962). Too often therapist and layman alike take the label as the cause of a person's actions rather than an oversimplified description of these actions; they then interpret subsequent behavior as confirmation of the trait or diagnostic label. Zen, like existential and behavioral psychotherapies,

believesthat a person is what he does, he is not the label which describes his actions. Therefore, Zen attempts to get beyond, beneath, around the label to see what is actually happening, to return to original experience and behavior in all its immediacy.

Further, Zen suggests to the therapist that wisdom in the art of living cannot be instilled in the client through didactic instruction. The studies of Truax and Carkhuff (1967) indicate that accurate empathy tends to stay the same or decrease among counselor trainees in formal didactic programs. It is possible to ask with Lesh, "Is the result of a heavily didactic program that a 'trained' counselor has no tolerance for the irrational and illogical in his client?" This "trained counselor" has at his disposal the tools of analysis and rational therapy, but according

to Zen those tools can never be used to discover true wisdom.

Watts, in Psychotherapy East and West (1961), states that the basic position of the Zen master is that he has nothing to teach: no doctrine, no method, no attainment or insight. As we have seen, the individual himself has to experience his own nature. No one can do it for him. Siddhartha met the Buddha, but left him, for Siddhartha had "become distrustful of teachings and learnings... I have little faith in words that come to us from teachers." Siddhartha has to go his own way, "not to seek another or better doctrine; for I know there is none, but to leave all doctrines and all teachers, and to reach my goal alone, or die." (Hesse, 1951, p. 28). The stress in Zen is on experience. The teacher cannot teach wisdom, for "wisdom is not communicable. The wisdom which a wise man tries to communicate always sounds foolish." (Ibid, p. 115).

"Words, teachings, have no hardness, softness, no colors, smells, corners, no taste. They have nothing," says Siddhartha, "but words. Nirvana is only a word." Therefore, all the teacher can do is live the life he believes. He cannot communicate it by words. He can only model it, directly and frequently nonverbally, non-cognitively. As a Zen master observed, "Beyond assertion and denial, show me the truth of Zen. Quick, quick, or thirty blows for you." The teacher is a master in the sense that he has mastered his own mind. As the Master Rinzai once said, the true man is one who, "entering into all situations, discriminating everything, he is not to be turned away from what he is..." (cited in Suzuki, 1960, p .32). In the Buddhist monastery, the disciples see the master in every aspect of his life: how he eats, how he sleeps, how he walks, how he writes, paints, talks, meditates. Wisdom is not learned in the therapist's office three

times a week for an hour. It is learned by living in the natural environment and by seeing how the master acts. In the vocabulary of behavioral psychotherapy, the counselor can only teach through modeling, not through didactic analysis or rational insight; further, the only lesson he has to teach is that he has nothing to teach: ie., although he can demonstrate tools of self-discipline and self-management, the client himself will have to practice and experience these tools on his own. In this regard, Fromm (1960) has pointed out that the love of the Zen master is a non-sentimental, realistic love, a love which "accepts the reality of human fate in which none of us can save the other, and yet in which we must never cease to give help so that another can save himself." (p. 125)

In summary, Zen reemphasizes for the Western therapist the importance of 1) silence as a therapeutic tool 2) directly assessing behavioral referrents for trait labels, and the dangers of diagnostic labeling 3) modeling self-discipline and self-management skills in the client's natural environment. 4) reintroducing a non-cognitive, non-didactic element into counselor training programs.

Implications for Rehabilitative Therapy

Zen can have beneficial effects not only for the counselor, but also for the client. In general, the uses of Zen in rehabilitative counseling fall into two categories. The first category includes client problems which can be ameliorated through the application of Zen techniques. The second category emphasizes Zen philosophy and values as an alternative model for clients who raise questions of lifestyle and utlimate meaning.

Therapeutically, the most useful techniques in Zen are meditation, the kwat, and chanting. Formal meditation, practiced twice a day,[25] gives the client an emptied mind and a sense of centeredness and relaxation (step four). It can have several beneficial effects on client behavior: e.g., reducing hypertension and anxiety; teaching a person how to focus attention (useful in cases ranging from improving student study behavior to improving listening skills in interpersonal relationships); desensitizing the person to himself and to his external environment; and emptying his mind of thoughts.

Relating to another human being in a satisfying, meaningful way has always been a difficult goal to achieve (e.g., Fromm, 1956). In the language of Zen, man becomes separated from his fellow man because he is preoccupied with watching himself relate: he is split into actor and self-conscious observer (cmp. step one of meditation). Further, he is attached to "I," and feels he has to defend himself against others who threaten this sense of self. Formal meditation tends to increase the individual's openness and receptivity to others. As the Lesh study (1971) previously cited indicates, formal meditation — by getting the counselor in touch with his feelings, giving him a sense of egolessness, centeredness, and evenmindedness, emptying his mind of thoughts — significantly increased accurate empathy. It can have a similar impact on clients. Thus, formal meditation is useful in marital counseling and in facilitating parent-

child and peer communication, both as a means of emptying the mind before discussion; and, in itself, as a communication technique which is a silent non-cognitive, simple sharing of the self at the most basic level of behavior: breathing. In the words of Gandhi, "We are frail Beings. We do not know very often what we say. If we want to listen to the 'still small voice' that is always speaking within us, it will not be heard if we continually speak."

In addition to improving client perception of others, formal meditation can also desensitize the client to himself. This can be beneficial in cases of continual self-evaluation, which result either in feelings of extreme self-consciousness or low self-esteem. The regular practice of detached self-observation reduces the threat of self-evaluation by enabling the client to regard himself objectively and dispassionately.

Two common client problems which involve self-consciousness and low self-esteem are test anxiety, and anxiety over public speaking. Meichenbaum (1971) points out that test-anxious persons "by means of self-statements, cause a division of attention between self and the task." Instead of simply doing the task - direct action, without encumbering self-evaluation - they worry about performance, and are preoccupied with feelings of loss of status and esteem, anticipation of punishment. Public speaking also results in a surge of self-consciousness, a preoccupation with self rather than with task.[56] Both of these reactions may be compared to the reactive stumbling effect which characterizes step one of meditation. The focusing on breath which occurs during formal meditation has the effect of creating in the client a "one-pointedness of mind" (esp. to swordplay) which allows him to be fully involved in the task and removes the earlier reactive stumbling effect.

By practicing formal meditation two times a day, the individual has two fixed points during which he can desensitize himself to the environmental stresses which have previously occurred, as well as to "things on his mind." Further, by relaxing, gaining a sense of centeredness, and emptying his mind of distracting thoughts, he is more able, at subsequent points in the day, to detect tensions and disturbances.[27] Thus, formal meditation[28] facilitates a behavioral functional analysis of the environment, because it provides the client with the emptiness of mind necessary to accurately perceive the environment.

The crowded urban environment, the fast pace of contemporary life, the frequent opportunity for interpersonal conflict often prove stressful for individuals and result in feelings of tension, anger, frustration, or helplessness. To alleviate the persistence of such feelings in the client, he can be encouraged: first, to identify both internal and external cues of tension, anger etc.; then, either to practice informal meditation of focused breathing, which will both relax him and desensitize him; or, to practice concentrative meditation on an object, which will turn his concentration inwards (cmp. Deikman, 1966; Anandi, hina, and Singh, 1961), thereby shutting off environmental stimuli.

If the client sees himself beginning to engage in a maladaptive behavioral sequence, either as the result of tension or habit, he can use the concept of the kwat to interrupt it, through the mental image of a blow and the shouting of a covert word: e.g., Stop, No! The effect is to interrupt, in a very startling and non-reflective manner, all actions in progress. This imposed interruption (Mischel, 1968) or forced mediation (Premack, 1965) can be used in the treatment of such diverse behaviors as face-picking, nail-biting, overeating, marital argument, and obsessive thoughts of low self-esteem. An informal meditation of

focused breathing and detached self-observation can then be used as a method of relaxation to reduce anxiety and to empty the mind of thoughts. The following paradigm results:

1. Target Behavior (TB) stimulus; e.g., food, an argument, inability to control external environment

2. Labelling TB stimulus as "antecedent" to maladaptive behavioral chain; accurate functional analysis of environment facilitated by formal meditation

3. Kwat; forced mediation to interrupt maladaptive response

4. Informal breath meditation, which functions as a competing response

— (Shapiro, 1971; modified from Homme, 1965, Mahoney, 1970)

Breath meditation is, in effect, a competing response in that it relaxes the person and give him a sense of centeredness and self-control. Further, breathing is the simplest and most fundamental behavior that man performs. If he were not able to breathe, he wouldn't be alive. If he didn't breathe, he couldn't get angry or tense. When the individual becomes anxious, his response is a kwat, which reminds him that he is "just breath," and enables him to return to that simple behavior of breathing.

Chanting as a therapeutic technique serves two functions. On the one hand, in a group context, it is an effective way of sharing, at a non-cognitive level, a sense of unity and wholeness with others. For use with individual clients, chanting can reduce obsessive negative thoughts by establishing a competing response. Chanting focuses the mind on repetition of a word and thus removes all other thoughts. It has the advantage of dealing directly and non-cognitively with the problem, and does not involve the client in logical analysis or reflection on his behavior, which might easily increase the frequency of negative thoughts.

In addition to the application of Zen techniques to specific client problems, Zen is often useful in the counseling situation simply because it provides a different viewpoint and may shake the client out of his own perspective. In a world in which man is often alienated and isolated from others, in which he strives for goals that he is beginning to find unsatisfying (e.g., a second car, a color TV), many people who seek vocational counseling are unsure how they want to live. They are rejecting conventional values of achievement and upward mobility; often, the most crucial factor in their vocational decision-making process is less salary or the chance for promotion, and more the total lifestyle implications of the job. Zen provides an alternative value structure emphasizing simplicity, unity with nature, non-striving, and non-attachment to possessions which may provoke clients to reconsider their own lives and the direction they may eventually want to pursue within society. For example, the egolessness of the wise man frees him from the constraints of conforming to a prescribed societal role. Such an attitude challenges conventional limitations on sex role, and suggests a complete fluidity of function and aspiration between the sexes. (J. Shapiro, 1972)

By way of illustration, let us examine in greater detail how Zen philosophy might be employed as a therapeutic tool . Contemporary man frequently feels uncreative, a cog in a vast, complicated machine. When he expresses these feelings in the counseling setting, the therapist can present him with an alternative way of viewing the world in which every aspect of life, even the most monotonous and dull, can be seen creatively. For example, studies show that, according to a measure of EEG alpha, Zen monks while meditating can respond at the same level to a series of identical stimuli (Kasamatsu & Hirari, 1966). Further, the tea

ceremony teaches that even when all externals are held constant, the experience itself is new because we ourselves have changed. Both haiku and sumi-e are useful tools for expressing this eternally creative interaction of man and his environment.

Zen helps teach the person what Fromm (1959) has called "the creative attitude." This creative attitude is the condition of every creation, but "it can exist even though nothing new is created in the world of things. It is the ability to see [or be aware] and to respond." (Fromm, p. 44). Zen teaches that for the man of wisdom, the act of breathing in itself is creative. By simply watching the sunset with complete attention, as a perfect mirror, he can create a poem about the sunset, although he writes no words and makes no movement.

Another example may be helpful. In our technological, goal-oriented society, emphasis is placed on accomplishment, progress, order, control; in short, on action. Our society encourages us in directions which confirm our competency -- closing a profitable business deal, establishing a satisfying personal relationship, winning a promotion, meriting societal recognition and approval. However, nothing in our society trains us to deal with failure in these areas. We are encouraged to believe that we are competent, in control of our lives, always able to act. Yet in the face of so much we remain helpless and frustrated -- the death of a loved one, the blocking of a long-anticipated goal, the continuation of poverty and war, a malfunction in the very machines designed to enhance our sense of efficiency, waiting in line at the market. Sometimes, in fact, we are powerless. In combatting these feelings of frustration and helplessness, which are both corollary and

cause of such complaints as depression, diffuse anxiety, and excessive stress, the Zen concept of action in inaction is particularly relevant. The ability to see action in inaction involves learning to accept the helplessness of old age and death, and other developments beyond our control. Training in the art of sitting produces an interior, personal sense of competence and centeredness, even in the face of great external helplessness. The individual discovers action in inaction by realizing that he retains control over the attitude he will take toward helplessness. (cf. Frankl, Man's Search for Meaning).

The ability to see action in inaction is used in the East both as a means of relaxing (cmp. the relaxation pronorm of Homme, 1971) and as a means of becoming aware of the intracacies and miraculousness of one's body. To thus constructively sit may be very beneficial, given the reality of an increasingly technological society in which there are fewer jobs, more automation, and generally less direct participation in life itself. The problem of coping with leisure time (Mace, 196?) is a real one. Because our culture glorifies action, silence and inactivity are seen as signs of old age, boredom, and death. People feel they must keep busy somehow: if they have a free moment, they turn on the radio or TV, read the newspaper. Studies (Bart, 1971, cited in Gornick and Moran, 1971) indicate that depression in middle-aged women stems in part from their having nothing to do once they have been freed from the raising of children. Similarly, the suicide rate among males increases dramatically at retirement age, as the spectre of leisure time approaches (Tulsa, Oklahoma study, cited by Inkeles, 1972). Meditation trains people in the

art of sitting: how to actively do nothing. Thus trained, the client can regard his entire life as "action in inaction, and inaction in action," simultaneously a retirement and an activity.

The obverse side of the Zen value of action in inaction is the value of inaction in action. Should the opportunity present itself to take action, the centeredness of inaction allows the individual to act with calmness and acceptance. Training in the art of sitting (action in inaction) teaches the client to formulate goals flexibly: i.e., to set goals, yet at the same time not to strive for the accomplishment of these goals at the expense of equanimity. Worthless future-orienting often becomes a problem for students who are afraid of taking an exam, asking for a date, their upcoming graduation, or their lack of clear vocational goals. The counselor can stress the Zen idea of living fully in the moment by modeling present-oriented behavior and encouraging the client to become more aware of his present feelings and options. Thus, in situations which range from test-taking to future planning, the client can learn to detach himself from "the fruit of his actions," and thereby involve himself fully in the action itself without uselessly worrying about outcome.

The above examples of creativity, action in inaction, and inaction in action are meant to illustrate ways in which Zen values can have a rehabilitative function in response to the client's own dissatisfactions with his present mode of life. In the next section we turn to implications of Zen values and techniques for preventive therapy, both in terms of environmental manipulation and educational innovation.

Implications for Preventive Therapy

By encouraging societal norms and social structures which are "health-giving"; and by teaching methods of coping with stress and flexibly adapting to new situations, the therapist effects a type of "preventive medicine." This section will look at the implications of Zen values for the construction of a healthy environment; and at the implications of Zen's conception of the healthy person for educational change.

Environmental manipulation

The recent work in personality theory (e.g., Mischel, 1968; Endler and Hunt, 1968; Moos, 1969) and in behavior modification (e.g., Bandura, 1969; Yates, 1970) stresses the crucial influence of environment on individual behavior. For this reason, social ecologists such as Barker (1968) and Moos (1968, 1971) have attempted to find means of classifying human environments in order to promote optimal conditions for work, learning, and leisure. As Mischel states, "If the environment submits a person to excessive stress, insufficient gratification, confusing and conflicting demands, frustrating routines, it can create havoc in human lives more quickly than any therapy can repair." (Mischel, 1971, p. 469).

Zen has long recognized the importance of environment in creating positive mental health in the individual. For example, the rooms of the Zen monastery are simple and uncluttered, so that there are few distractions and each task can be focused on fully (e.g., the tea house or meditation hall). This has obvious implications for several settings: e.g., student study behavior could be improved by reducing the distracting stimuli in the study area, thereby decreasing the number of stimuli (e.g., television, radio, etc.) which compete for his attention during a specific task. In

industrial settings, an uncluttered room would be useful as a type of "time-out" from work. This time-out would not be a punishment, in contrast to its use in behavioral therapy; however, as in behavioral therapy, it would remove the individual from tension-producing stimuli and situations, and allow him to relax in a relatively stimulus-free environment (e.g., Patterson, 1971).

Further, Zen's emphasis on a life of simplicity and the accumulation of few possessions provides a means for decreasing the gross consumption and overchoice of American society, thereby reducing the number of stimuli with which each person has to cope. If this were to occur, each item remaining in the environment could then be focused on and appreciated fully.[31]

Finally, Zen stresses the importance of a natural environment for the development of positive mental health, in which the individual can open up and relate to nature. Such an emphasis suggests the creation of parks, roads unencumbered by consumer-oriented billboards, and perhaps, in school or work settings, a type of tea garden in which the person could simply sit or wander freely in nature.[32]

Education/innovation: Socialization to what?

For all its drawbacks (e.g., Holt, 1964; C. Rogers, 1969; G. Brown, 1971), the educational system has been, and for the most part remains the great hope of preventive therapy. It provides a unique opportunity to innoculate children at an early age with "psychological antibodies" (Meichenbaum, 197[illegible] which will later protect them against the stresses and dilemmas of [illegible]lt life. However, before discussing the implications of Zen for edu[illegible]n, it is first necessary to briefly examine the

current goals of American educational institutions to discover how they have chosen to answer the question, "Socialization to what?"[33.]

Bruce Biddle, in Realities of Teaching (1970), points out that "less than one-half of one percent of classroom time is spent on matters that deal with feelings and interpersonal relationships." (Adams and Biddle, 1971, p. 42). Flanders has called the classroom an affectional desert. Norms which are encouraged (after Dreeben, 1968) include Independence: self-reliance and individual accountibility; Achievement: mastery of the environment (and often of others); competition with a standard of excellence; Universalism-Specificity: in Universalism, individuals are treated as belonging to a category (e.g., people are labeled according to status and ability); conversely, the individual learns to acknowledge the right of others to treat him as a category; Specificity involves limiting oneself to displaying a small portion of one's personality in a particular organizational setting. Dreeben points out that each of these norms has both a potentially healthy and a potentially dangerous aspect. For example, Universalism-Specificity may allow the individual to adapt to a variety of social situations in which only a part of himself is invested; on the other hand, it may cause him to feel a sense of personal alienation and isolation in human relationships. Similarly, Achievement can cause a sense of mastery and accomplishment, or a sense of incompetence and ineffectiveness.

Hopefully, the teaching of such Zen values as egolessness and of such Zen techniques as meditation would allow the educational system to retain the beneficial qualities of the above norms while ameliorating their unhealthy qualities. For example, students could be taught to adapt to a variety of situations and simultaneously be able to fully relate in all of them. They could learn values of sharing and cooperation

as well as competition; of unity as well as separateness. They could develop the ability to sit quietly doing nothing and also the ability to perform achievements, accomplishments, and mastery with even-mindedness, tranquility, and non-attachment to the fruits of these actions. In this way, students could learn a flexibility of action; e.g., to think, using labels, constructs, categories, when the situation required it; and to abandon the intellectual mode when it was unnecessary.

By studying meditation, students could learn techniques both for turning off distracting environmental stimuli[34] (e.g., the koan, the chant) and for opening up awareness to nature, to other people, and to one's own self. In this way, the concept of education would be extended to include discovery of and confrontation with the self; and with questions of death, the meaning of existence, and personal values.

The opening-up aspect of meditiation could also be part of training aimed at teaching students to recognize and cope with both internal and external stress. Such training would be useful in conjunction with discriminative training (i.e., in functional analysis of the environment,) Ferster (1972) in this regard notes that "outsight," or perceiving the functional relationship between one's own behavior and the elements of the environment that control it," is possibly the most significant and difficult skill to acquire. This awareness is the individual's major defense against external manipulation. For it is only when a person can see how he is conditioned, see what consequences and cues shape his behavior (e.g., peer pressure, Asch, 1955) that he can develop a personal morality. As Fromm points out, before a person can act according to his own conscience, he must have transcended the limits of the society into which he was born.

For this reason, Delgado urges that students be taught awareness of their own mental and behavioral activity and shown how to use their intelligence in deciding which behavioral determinants to accept and which to reject. (Delgado, 1969, p. 255). Meditation teaches a method of unconditioning[35] oneself to societal conditioning in two ways: first, one learns to spend time with oneself, apart from society; second, the detached self-observation learned through the practice of meditation teaches the individual about the process by which he is conditioned and therefore provides the foundation of morality (cf. Hallowell, 1960).

This discussion of educational innovations has approached the question of the healthy person from a values perspective, suggesting some qualities (perhaps necessary, but not sufficient) which the healthy person should have in his behavioral repetoire. It has searched for Allport's "ought," the goal toward which teachers, counselors, and therapists should strive (Allport, 1961, p. 152).

We have attempted to locate this "ought" in the man of wisdom, the healthy person of Zen. In summary, this person is aware of his every action. He knows both his own feelings and internal environment and the elements of the external environment that control him. Through meditation, he has detected and become free from all conditioning and habitual emotional responses. In this way, he is self-disciplined, with not a hair's breadth between will -- what he says -- and action -- what he does. He has learned, in Kanfer's terms, to "control the variables that alter his own behavior." (Kanfer, 1972).

This self-awareness is a type of detached self-observation in which the individual is able to see himself dispassionately, without making any

judgments, learning to detach himself from his self. The stumbling effects of this self-consciousness are overcome by increased self-consciousness. In this way, as we have seen, the person learns to desensitize the self to the self, and is therefore able to act intensely in day-to-day living (Suzuki, 1956: absolute subjectivity) at the same time that he is able to maintain awareness of his activities. Subject and object are simultaneously different (i.e., man as both actor and observer) and the same (i.e., Dogo, in the mondo on page 28, serves himself tea). By desensitizing the self to the self, the individual becomes relatively egoless, not having to worry about enhancing his ego through the societal role he performs or the possessions he accumulates. This realization, as we have pointed out, is, in fact, the realization of man's highest ego. The healthy person, because he has no ego and is not attached to the fruits of his actions, is free to act without regard for its consequences. It is this attitude which, again paradoxically, allows him to do every action and to fully relate to others and to his environment.

Other qualities of the healthy person include the ability to open to the environment and to close oneself to the environment; to think (using labels, names, and concepts) and to not think (thought-stopping); to act assertively (inaction in action) and to wait in silence (action in inaction), doing both with a non-striving attitude and equal equanimity; he can control his mind by concentrated focus and he can play with his mind by the use of visual imagery and fantasy. To the healthy person, breathing, sitting, painting, poetry-writing, thinking, not thinking, drinking tea are the same, all are creative acts. The healthy person is truly the "artist of life."

## Additional Notes

1. Traditional behavioral and dynamic theories have not emphasized the importance of "positive mental health" but have focused almost exclusively on symptom removal. Recently, however, certain theoreticians have tried to bridge the gap by developing a behavioral humanism (Thoresen, 1973; Staats, 1972); and a "humanistic psychoanalysis" (e.g, Fromm, 1960)

2. Others who have explored Zen and its relationship to psychotherapy & counseling include Watts, 1961; Kondo, 1958; Maupin, 1965; 1962; Lesh, 1971; Berger, 1962

3. For a more in depth discussion of id psychology; ego psychology; and social learning theory: a) personality theory; b) view of disease etiology; c) therapeutic techniques; see D. Shapiro, 1972a; also table in appendix

4. For a more detailed discussion of relationship between emptiness (sunyata) and fullness (tathata), see D.T. Suzuki, 1959

5. The concept of consciousness as a mirror has been elaborated on by Ornstein, 1971, as follows: "The mirror allows every input to enter equally, reflects each equally, and cannot be tuned to receive a special kind of input. It does not add anything to the input and does not turn off receptivity to stimuli. It does not focus on any particular aspect of input and retune back and forth, but continuously admits all inputs equally....(p. 194)"

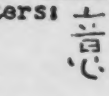
6. For comparison of Buddha's view of awareness with existential and social learning theorists view of awareness, see Shapiro and Thoresen, 1973

7. Ornstein has discussed the effect of "desire" on our ordinary awareness. When man wants something, he tunes out other stimuli which are not related to that want. The practice of "Psychological non-attachment" "can be considered an additional way to remove the normal restrictions on inputs. If there are no desires, there is less of a bias at any one moment to tune perception, our awareness of the external environment becomes less restricted, less of an interaction, and more like a mirror." (1971, p. 199) He notes that if one needs nothing from another person or from the external environment--prestige, sex, food, love--then one can exist for them like a mirror.

7a. Naranjo (1971) has also commented upon the importance of non-attachment, stating that it is the source of the healthy person's ability to stand on his own, not mistaking his identity for that of an owner of things, or a performer of a certain role. "It is also the source of a basic independence from others which is, in turn, the prerequisite for true relationships." (1971, p. 103)

7b. The social learning theorist Kanfer (1972) has noted that although the concept of self is a myth (e.g., Skinner, 1953, 1972), one cannot ignore the fact that people believe in the myth and fight wars and personal feuds because of it. Perhaps it is too bold, but it seems worth suggesting that if people could be reeducated to view the self in a behavioral--Zen Buddhist framework--i.e., the self is a myth, an illusory creation of the seventh sense--that all mankind would become egoless and wars would cease.

Additional notes (con't)

8. In Chinese the unconscious is the word "mind" (hsin) or "self-nature" The word mind is composed of two Chinese characters: 

is the character for sound (literally, the sun rising). is the charater for heart.

Satori, or making the unconscious conscious, is to hear one's true self, to hear the sound of one's heart: the mind. Traditional Western dichotomies such as Descartes' mind-body distinction, or reason vs. emotion obviously have no meaning in this context.

9. This concept of egolessness has also been described by A. Maslow. Maslow notes that during peak identity experiences "the greatest attainment of identity, autonomy, or self-hood, is itself, simultaneously a transcending of itself, a going beyond and above self-hood. The person can then become relatively egoless." (Maslow, 1968, p. 276) Thus the goal of self-esteem, Horney's real self, Maslow 's self-actualized person, Zen Satori, is both an endpoint, and a path by which it transcends itself.

10. An excerpt from Siddhartha provides an illustration of the concept of inaction in action. Siddharth says to Kamala:

> "Listen, Kamala, when you throw a stone into water it finds the quickest way to the bottom of the water. It is the same when Siddhartha has an aim, a goal. Siddhartha does nothing, he waits, he thinks, he fasts, but he goes through the affairs of the world like the stone through the water, without doing anything, without bestirring himself. He is drawn and lets himself fall. He is drawn by his goal, for he does not allow anything to enter his mind which opposes his goal. That is what Siddhartha learned from the Samanas ( ascetics ). It is what fools call magic and what they think is caused by demons. Everyman can perform magic everyman can reach his goal, if he can think, wait, fast." (Hesse, 1951, p. 50)

This "magic" astounded Kamaswami : "Siddhartha always seemed to be playing at business, it never makes an impression on him, it never masters him, he never fears failure, he is never worried about a loss..." (Hesse, 1951, p. 54)

Additional Notes (con't)

10. Zen acknowledges that man wants to know his limits, and that once he has achieved basic substenance, he will search beyond, to learn who he can further become. Not by chance, the Chinese ideograph for "learn" is a nose (representing the self) above which are wings: to learn is to have the self soar.

However, this learning must begin with the basic action of inaction, so that the learner doesn't become like Icarus, soaring beyond on wax wings without a base (action without inaction). Hatha yoga is an eastern technique which provides an excellent example of a healthy process of learning. In hatha yoga, the goal is not to be able to do a complex, twisted contortion of the body; rather, the goal is to perform the exercise with calmness and acceptance (inaction in action). The individual should not be inflexible in his goal setting, therefore he able to stop his actions at any moment and return to the supine position (action in inaction). If equanimity and balance are sacrificed to accomplishment of a specific posture, although the posture may be reached, the exercise has lost its purpose. Thus, yoga is both action in inaction and inaction in action.

Each day the individual tests his limits, tries to go a bit beyond, and then surrenders to the supine position. In this way perfection is seen as a playful game of becoming which has no relevance to ego or fame.

11. At this point it seems important to clarify terms. Awareness simply means conscious of, or noticing. Stumbling self-consciousness refers to a reactive effect that occurs when the individual self-observes his own behavior. An example of this occurs in step one of meditation. Another example is the story of Freddy the Catepillar. Freddy, when asked by the butterfly how he managed to co-ordinate all one hundred legs, self-observed his legs and stumbled. Self-consciousness, self-awareness normally refer to ordinary awareness, unless otherwise stated. They involve use of cognitive constructs about the self, habituation to sensory data; highly subjective, emotionally charged involvement with the self's actions.

As pointed out in the main body of the text, detached self-observation differs from ordinary awareness in two respects: 1) it is deliberate; and 2) it is more dispassionate and non-judgmental.

11a. Martin Buber has eloquently made this point in his book I-Thou. He notes that the world of I-it consists of the labels and categories we assign to objects and other people. These are necessary for survival. But, Buber says, the man who only uses labels, who only sees people and nature as objects, who only lives in the world of I-it, "is not [fully] human," (Buber, 1970, p. 85) for names and labels hide the "thouness" of an object:

> I contemplate a tree. I can accept it as a picture: rigid pillar in a flood of light, or splases of green traversed by the gentleness of blud-silver ground.
>
> I can feel it is movement: the flowing veins around the sturdy, striving core, the sucking of the roots, the breathing of the leaves, the infinite commerce with earth and air; and the growing itself in the darkness.
>
> I can assign it to a species and observe it as an instance, with an eye to its construction and its way of life.

Additional notes (con't)

> I can overcome its uniqueness and form so rigorously that I recognize it only as an expression of a law...
>
> Throughout all this the tree remains my object, and has its place in time and space, its kind and construction.
>
> But it can also happen...that as I contemplate the tree that I am drawn into a relation, and the tree ceases to be an it...
>
> This does not require me to forego any of the modes of contemplation. There is nothing that I must not see in order to see, and there is no knowledge that I must forget. Everything, picture and movement, law and number, species and instance are included and inseperably fused. (Buber, 1970, pp. 58-9)

Buber, a Hassidic Jew, was responding to the strong emphasis given to words and laws in Jewish religion. For example, the Old Testament is a book primarily intended to enumerate laws of daily behavior: from intercourse to eating meals. Likewise, in the New Testament (e.g.,John 1:1) words are given the same status as reality: In the beginning was the word, and the word was with God, and the word was God.

Buber, in reacting against the overemphasis on words, and stressing the importance of experience without words, is very much in the Eastern tradition. For example, Lao-tse wrote in the Tao-Teh Ching that "The tao which can be named is not the tao." (Note that there are threads of Lao-tse's idea even within the Old Testament. For example, God says "I am that I am" (i.e., nameless, beyond concept).

12. The process by which this "detached self-observation" occurs is the following: a) the person must be able to form a covert image of himself performing an action in the ongoing present while at the same time continuing to perform that action. (A person could also label the situation by a covert statement, e.g., look at me arguing with my wife now. Although this labeling helps accomplish "detached self-observation" it does not seem as effective as imagery, for word labels do not cover the variety, shades, and ambiguities of situations that in fact exist, and therefore do not give as accurate a representation as do covert images.) (cf. footnote 21). b) the person must be able to remain aware of his breathing (letting his "center" sink to below his navel) as he performs daily actions. In effect this is a type of relaxation training which, coupled with a), allows for a desensitization to the self.

By desensitizing the self to the self, the person learns to act with awareness (i.e., detached self-observation) but without a stumbling self-conscious effect. Further, this type of detached self-observation teaches the person to become aware of the process of awareness: for example, to notice when he habituates to a task (e.g., breathing, in step two of meditation). (cf. footnote 23)

Additional notes (cont'd)

13. These authors are not able to resolve the paradox of Zen attitude toward nature with the Zen art of flower arranging, Ikebana. In ike bana flowers are plucked in order to place them in a home or a tea house. This seems much like Tennysons plucking the flower. Obvious differences are the Zen "non-intellectual' appreciation of the flower, as well as the ability to "see the flower the five hundreth time as it was seen the first time." However, the only way around the act of plucking itself seems an artifice; i.e., the flower arrangers pluck flowers not as conquerors, but with the "right attitude." of respect and reverence.

13a. Each school of therapy, as we have seen, has a personality theory and a conception of man upon which it basis its therapeutic system and treatment techniques. A point which has been overlooked, however, is how the conception of man itself can be a treatment technique. For example, Rogerian therapists believe that each person has a self-actualizing ego; therefore, the therapist shapes the client's behavior and self-concept by treating him as a person competent to direct his own actions.

Zen likewise believes in the goodness of man and reality: "Zen accepts and affirms life." (Watts, 1958). Therefore, a Zen monk believes his inner nature is good, and is "...content to let behavior bring out a self which cannot be fully conceptualized. One trusts this self enough to suspend conscious reflective control over it." (Suzuki, 1956; cited in Maupin, 1965). In other words, what a person says to himself has an effect in terms of his self concept and subsequent actions (cf., Ellis, 1963; Homme, 1965; Hannum, 1973; Thoresen and Maheney, 1973). In existential language, what man chooses to become (Brentano--Husserl's concept of Vorstellung--intentionality) is important in terms of who he finally becomes.

14. Another name for ZaZen is Shikan-taza. Shikan means nothing but, or just; ta means to hit; and za means to sit. Shikan-taza is a practice of the Soto sect in which the mind is intensely involved in just sitting.

15. Ornstein (1971) has discussed two aspects of concentrative meditation: first, external stimuli are shut out; and second, "the continuous repetition of the same stimulus may be considered the same as no stimulation at all." The first point is clear; the second point, however, is somewhat ambiguous. Is Ornstein suggesting that in concentrative meditation, as in the ganzfield studies, the object of meditation (e.g., a vase, a sound, an object) is no longer seen or heard by the meditator?

In any case, although Ornstein has referred to meditations which focus on breath and heartbeat as "concentrative meditations," it seems

15. that for two reasons Zen meditation's focus on breath is primarily an "opening up meditation." First, although there is a continuous repetition of the same stimulus (breath), Zen meditation does not shut out external stimuli (Kasamatsu and Hirai, 1966). Second, the goal of meditation is to see each breath afresh, so that the meditator does not habituate to the object of meditation; in other words, continuous repetition of the same stimulus does not become the same as no stimulus at all.

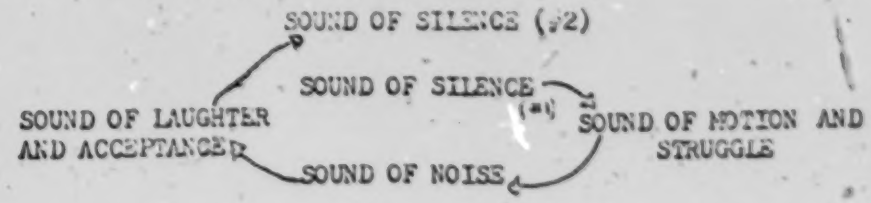
16. Nirvana literally means "blow up, or extinction." The emptiness that occurs during Nirvana (Sunyata) allows one to more fully see and participate in the everyday life of samsara. Since Zen believes that the only "heaven" that exists occurs in this everyday life, the emptiness of nirvana allows the enlightened man to see the fullness (tathata) of samsara. To find the infinite, search the finite in all direction.

17. The meditator is aided in this task by the master, who walks around the meditation hall, literally carrying a big stick. He watches each of the meditators to make sure they are alert and receptive. Since sleepiness (konchin) is suppressed in Zen training, if he sees one of them sagging, or not concentrating, he will go over and bow. (The meditator, aware of his wandering mind, can also initiate the bow). The master then raises the stick and gives a blow, (called a Kwat after the Zen master Rinzai) which brings the meditator back into the ongoing present:

> "...his diaphonous white robe quivered as his arm raised the stick above the closely shaved head. The candle next to me magnified his shadow on the ceiling of the meditation hall. After he hit my shoulder, we both bowed.
>
> "All was then still in the hall except for the sound of raindrops striking the roof. Before my closed eyes I saw the white sand of the rock garden which lay outside the meditation hall. The sands were carefully raked to appear like the ocean. The rain mixed with the ocean of sand, and out of the union of the two bodies of water, an embryo was formed." (Shapiro, 1971, p. 51)

The kwat can also be used symbolically in informal meditation, either to bring the individual back to the ongoing present, or to interrupt a behavioral response chain.

18. It is interesting to note that what survives is not the answer to the Koan, but the question itself. We would like to present an answer, however, which one of the students in our class "Zen Buddhism and Self-Management" gave. After a short meditation on the Koan, she said that the sound was silence. Silence soon turned into the covert image of hand motion and the struggle of the mind to solve the Koan. This motion and struggle caused the sound of noise. Hearing the noise caused laughter, and acceptance. This sound of laughter and acceptance was followed once again by the sound of silence. The sounds formed a spiraling circle:



Additional notes (con't)

19. The origins of the philosophy of yielding (wu-wei), according to legend, occured by watching snow fall on branches. On tough trees, snow piled up until they cracked. Thin and springy branches yielded and threw the snow to the ground without being broken or bent.

20. The ritual of the tea ceremony also served another function. As we have seen, Zen believes that each of us should be changing and growing every day. Through having a ritualized act which is performed day after day, the individual has a constant by which to measure his own change. The ceremony, though the same, should be every day new.

21. This ability to be everywhere in the poem, without exposing yourself, is one of the most difficult literary feats. Joyce, in Portrait of the Artist, noted, for example, that the narrator, though his craft should be everywhere in the story, "should himself be invisible, refined out of existence like a god, pairing his fingernails." The ability to be fully with the object--i.e., as Eliot said, the poet and object must be one--and, at the same time to be able to step back and detach oneself from the object in order to describe it, is a prerequisite for creative art. Besides being necessary for creative art, this ability teaches the artist a "detached self observation," for the artist learns to both participate in a situation and detach himself in order to verbally describe that situation.

The therapeutic effects of this double movement can be seen in Camus's Plague. Rieux, the narrator, writes the book to gain enough detachment from the situation that he can then return and help fight the plague. Thus, Rieux is both narrator of the story and a character within the story. His subjective involvement in the situation is dependent upon his ability to detach himself from the situation and watch his intense involvement; i.e., the narrator watches himself as character fight the plague.

This ability to be both "within and without" in all situations contributes to the mental health of the Zen monk, and truly makes him an "artist of life."

Additional notes (con't)

22. A story in Reps Zen Flesh Zen Bones is illustrative of the seemingly paradoxical blend of the qualities of even mindedness and compassion:

> The Zen master Hakuin was praised by his neighbors as one living a pure life. A beautiful Japnese girl whose parents owned a food store lived near him. Suddenly, without any warning, the daughter of the grocer became pregnant with child. She would not confess who the man was, but after much harassment, at last named Hakuin.
>
> In great anger the parents confronted Hakuin with the news. "Is that so," he replied.
>
> After the child was born, the parents brought it to Hakuin and he cared for it. He secured milk from the neighbors and everything else the little one needed. By now his reputation was lost and his name ruined, but that didn't bother him.
>
> A year later the girl—mother could stand it no longer. She told her parents the truth--that the real father was a young man who worked in the fish market. The mother and father of the girl at once went to Hakuin to ask forgiveness, to apologize at length, and to get the child back.
>
> Hakuin was willing, and in yielding the child his response was, "Is that so."
>
> (Reps, 1958)

23. By accurately reflecting the client to himself in a non-judgmental way, the therapist is, in effect, teaching the client "detached self-observation." As Rogers (1951) notes, "the client can see his own attitudes, confusions, ambivalences, and perceptions accurately expressed by another, but stripped away of their complications of emotion." This allows the client to see himself objectively, to see that his feelings are accepted and acceptable, "and paves the way for acceptance into the self of all these elements which are now more clearly perceived." Freud noted the importance of "detached self-observation" in his work Studies in Hysteria. He stated that to help the patient overcome resistance, the therapist must help the patient assume objectivity to his own dilemma, "a crystal ball attitude by the patient toward himself." Behaviorally, this detached self-observation is effected by "systematic desensitization," a process which Ferster (1972) and Staats (1972) have suggested is the functional equivalent of the dynamic and client centered relationship process. (cf. footnote 12)

24. The centered counselor, knowing his own feelings, can be free enough to choose whether or not he wishes to disclose himself to the client (e.g., Jourard, 1964)

Additional notes (con't)

25. Lesh noted (1971) that clients learning meditation will ordinarily have three points of resistance: 1) at the point of sitting still and facing oneself; 2) allowing into one's consciousness the inner conflicts that are going on; and 3) letting go of the breathing function: realizing that one is part of something "not self"

26. A behavioral view of awareness (e.g., Skinner, 1953, 1972; Bem, 1972; Terrace, 1971) or a symbolic interactionist view (e.g., Cooley, 1902; G.H. Mead, 1925) suggests that man becomes conditioned to awareness by the verbal community, through seeing himself as others see him (Cooley's looking-glass s[illegible] When he is in a structured situation in which his performance is being observed and evaluated by that same verbal community, he begins to self-observe more closely, and self-evaluate more critically, thereby causing the self-conscious stumbling effect: fear of public speaking.

27. For use of meditation in facilitating a functional analysis with drug users, see Shapiro, 1973b)

28. Note that informal meditation also facilitates a functional analysis: i.e., the meditator, through informal meditation, is every moment aware of his actions in the ongoing present. This is the informal meditation that we discussed on p. 24. In this section we are also referring to "informal breath meditation." This term simply means a concentrated focus on breathing at points of tension throughout the day. Elsewhere (Shapiro, 1973b) this has been referred to as "contingent informal breath meditation." It does not occur in a formal lotus posture, but rather occurs wherever the person is when he detects cues of tension, anxiety, anger, etc.

29. Dollard and Miller (1950) point out that the closer an animal is to a reward on the approach gradient, the more frustrated he becomes when he is blocked from that goal. For the use of Zen and hatha yoga in dealing with this type of frustration through flexible goal setting, see p. 49

30. Skinner (1953) also spoke of the concept of action in inaction when he discussed the act of non-flinching. He pointed out that not to move was an action.

31. These suggestions do not contradict the studies of Hebb, (1958) and Berlyner (1966). First, the studies show that "When arousal becomes inordinately high, performance is impaired." (Berlyner, 1966, p. 3). Zen suggests a way of cutting down overstimulation in the organism, a needed reduction in a fast paced, technological society.

The studies also show, however, that "an environment whose stimulation is kept to a minimum will become intolerable before long." (Berlyner, 1966). In this regard, Zen teaches a method of seeing the flower the five hundreth time as it was seen the first time: i.e., of not habituating to stimuli, and seeing everything afresh each day.

32. By having places where a person is free to wander, without fear of external threat, the environment is fulfilling one of the conditions which Rogers (1962) has considered crucial for the development of creativity. There are obvious implications for this idea in the school classroom, where the student is currently under the constant threat of external evaluation and comparison with other students.

33. The Graduate Record Examination is required in order for the individual to enter any professional position (except law, business, medicine). If the individual does not put down enough right answers, he is not admitted into professional status within the society: e.g., psychologist, university professor, etc. Therefore, correct answers on the exam suggest an answer to the question socialization to what. The following questions (with the "correct answer") were taken from "How to pass high on the GRE, Edward Gruber, 1970):

p. 88, #6: aimlessness: delinquency::boredom: mischief
p.161, #1: control: order:: anarchy: chaos
p.164, #6: law: citizen::reins: horse
p.192, #31 affluent: luck :: impoverished : laziness
p.268, #40 Lawyer : client :: mother : child

and from the Graduate Record Examination Test, 1971 (Gruber and Gary):

p. 5, #1 wealth : luxuries :: ticket : admission
p. 81 #7 doctor : disease :: sheriff : crime

These right answers are interesting in that they show how language both reflects and influences cultural attitudes. In Zen, for example, to have a goal and to strive for it is unhealthy. However, the analogue of aimlessness is delinquency on the test. In terms of developing citizens who take control of their own lives and feel as potent as individuals (i.e., Zen's self-disciplined man), it is interesting the relation between law and citizen (reins: horse, are lawyer : client (mother:child) Regarding the Zen ideal of a simple life style with few possessions, the concept of impoverishment and its relation to "laziness" is illuminating.

34. Ornstein has suggested in this regard that biofeedback machines be used in order to teach students when they were in a state to focus on studying, and when they were not. Through physiological attention feedback, the student would gain awareness of his internal states, and, depending upon those states, pursue the action that seemed appropriate. (Ornstein, 1971)

35. A question that could be raised is "Isn't the man who has unconditioned himself to all cues and consequences the same as a criminal?" In response, it should be noted that the Zen man who unconditions himself to cues and consequences is a man who was once conditioned. Normally the criminal has never been conditioned to awareness of cues and consequences. Thus, in the words of Watts (1950)," Zen begins where morality leaves off: morality is a good servant, but a terrible master."

Cease to do evil
learn to do good
Cleanse your own heart
This is the way of the Buddha

The Zen unconditioned man is on the other side of morality. He is free from conventional societal laws, and can choose, as Nietzsche's Zarathustra, his own morality, beyond societal "good and evil."

Additional Notes (con't)

36. This note doesn't have a corollary, but it has been on my mind and I want to try to clarify it in writing. In Kanfer's model of self-management, there is a three step process of self-observation, self-evaluation, and self-reinforcement. How does this compare with Zen?

On the one hand, Zen suggests an attitude towards life which makes no evaluations (e.g., "Beyond assertion and denial, show me the truth of Zen. Quick, quick, or thirty blows for you." Life is the ongoing present, man must respond directly, spontaneously, and without conscious mentation, and evaluation.

On the other hand, Zen meditation teaches a detached self-observation in which one sees oneself dispassionately, as an object in the material world. It seems that Zen teaches one to both accept this self and the material world (Zen accepts and affirms birth, growth, decay. Watts, 1958) But also there is evaluation. For example, the evaluation that one is evaluating too much; or, for example, that one has not been aware enough--as in the story every moment zen (p. 12) Therefore, it seems that Zen does have self-evaluation. However, at the same time that there is evaluation, there is also detached self-observation of that evaluation. Therefore, the observation influences the evaluativeness by allowing it to be seen dispassionately.

Finally, in terms of self-reinforcement, it seems that initially the master to be covertly prides himself in his self-awareness and self-discipline. Although "attachment to one's non-attachment" still stains the mirror, this seems a stage through which one goes before being able to truly be free of attachment and the need for reinforcement, either from others or from oneself. As in the case of self-evaluation, it would seem that detached self-observation would have a reactive effect; e.g., perhaps the master would say, Oh, see how silly I am, still craving an occasional pat on the back.

Thus, in Zen, there is both spontaneous direct action (with simultaneous detached self-observation but no self-evaluation) and self-evaluation and self-reinforcement (also with detached self-observation). The detached self-observation does not interrupt the spontaneous direct action; however, it does influence the strength of the self-evaluation and self-reinforcement, keeping both in perspective.

A final note on this theme. Wicklund (1971) used tape recorder and mirror to facilitate what he called "objective self-awareness." He wanted to see if this would increase performance, suggesting that seeing oneself in a mirror would make one evaluate oneself more. He found that German-copying behavior increased in front of a mirror. According to the model developed in this paper, the mirror should have had an initial reactive effect, slowing down copying behavior as the person self-consciously self-observed. Likewise with people's self-conscious reactions to their own voice and to seeing themselves on video tape. Detached self-observation occurs when E says, say, "watch how you react to seeing or hearing yourself."

# Formal Zen Meditation: Instructions

1) Choosing a setting: Pick a quiet room, where there will be few distractions. There should be a carpet on the floor, and a pillow on which you can sit. The room should not have bright lights, nor should it be dark. Wear comfortable clothing that is loose fitting. Take off your shoes; take off your socks if you wish.

2) Choosing a position. The most efficient meditation posture is the full lotus position, in which the foot of the right leg is over the left thigh and the foot of the left leg is over the right thigh. This posture is the most solid because it establishes a wide triangular base, the three points being the buttocks and two knees. (For half lotus and sitting postures, see the accompanying diagrams). The buttocks rest on the pillow, the knees on the floor. The two palms face upward, the thumb tips touching each other. (Left handed people put right palm on top; right handed people put left palm on top). Place the hands in your lap.

Bend forward to thrust the buttocks out, then bring the trunk to an erect posture, with your head and back straight. Your ears should be in line with your shoulder and the tip of your nose in line with your navel. Your body from the waist up should now be weightless, free from pressure or strain. You may keep your eyes closed or open, as you prefer. If you have them open, fix them, unfocused, on the floor at a point about two or three feet in front of you. The tip of your tongue should be lightly touching the back of your upper teeth. Now raise your whole body slowly and quietly, move it repeatedly to the left and to the right, forward and around until you feel the best position.

3) The process of meditation. Take two deep breaths; be aware of how you are controlling the amount of air you draw in. Now, breathe through your nose, inhaling as much as you need, letting the air come in by distending the diaphragm. Don't draw it in, rather let it come to you. Exhale slowly and completely, letting all the air out of your lungs. As you exhale, slowly count "one." Now inhale again, then exhale to the count of "two." And so on up to ten. Then start over again with one and repeat up to ten again, etc. Try to keep you mind on the breath and the numbers, and do not count mechanically or absentmindedly.

You will find the counting difficult as your mind will wander. Let random thoughts arise and vanish as they will; do not become involved with them; if images or ideas come into awareness, do not follow them; do not try to expel them, but merely punch the wrist counter,* relax, let go, and focus on the inhalations and exhalations of your breath.

As you become able to do the counting with reasonable success, start playing the following game, which will help you focus your mind below your navel. As you count "one" and are slowly exhaling, pretend that the "one" is going down, down, down into your stomach. Then think of its being down there as you inhale and begin to count "two." As you exhale, bring the two down and place it in the stomach beside the "one." Eventually you will find that your mind itself, so to speak, will descend into your stomach.

You may find that you become anxious or uncomfortable. This is because sitting still and concentrating like this restricts the usual ways we have of avoiding discomfort. If you feel anxious, watch this anxiousness and continue to focus on your breathing. If you feel pleasant,

watch this feeling also, while continuing to focus on your breathing. Eventually you will be able to be quiet in both body and mind.

4) At the end of the meditation period, rock forward and around in a small circle a half-dozen times. Rub your palms together rapidly, and vigorously massage your hair and scalp for a few seconds.

(Modified from Maupin, 1962; Wienpahl, 1964; Lesh, 1971; Kapleau, 1967)

*The use of the wrist counter: hold the wrist counter in your palm. Everytime you feel yourself caught up in some thought or other, punch the wrist counter. Then continue to relax, let go, and focus on your breathing. (After Van Nuys, 1971)

**An example of a chant: The great wisdom sutra:**

摩訶般若波羅蜜多心經

MA KA HAN NYA HA RA MITTA SHIN GYO

Great Prajna Paramita Sutra

觀自在菩薩行深般若波羅蜜多時照見五

KAN JI ZAI BO SATSU GYO JIN HAN NYA HA RA MITTA JI SHO KEN GO

Avalokitesvara bodhisattva practice deep prajna paramita when perceive five

蘊皆空度一切苦厄

ON KAI KU DO ISSAI KU YAKU

skandas all empty. relieve every suffering.

舍利子色不異空空不異色色

SHARISHI SHIKI FU I KU KU FU I SHIKI SHIKI

Sariputra, form not different (from) emptiness. Emptiness not different (from) form. Form

即是空空即是色受想行識亦

SOKU ZE KU KU SOKU ZE SHIKI JU SO GYO SHIKI YAKU

is the emptiness. Emptiness is the form. Sensation, thought, active substance, consciousness, also

復如是

FU NYO ZE

like this.

舍利子是諸法空相不生不滅不垢不淨

SHARISHI ZE SHO HO KU SO FU SHO FU METSU FU KU FU JO

Sariputra, this everything original character; not born, not annihilated not tainted, not pure,

不增不減是故空中無色無受想行

FU ZO FU GEN ZE KO KU CHU MU SHIKI MU JU SO GYO

(does) not increase, (does) not decrease. Therefore in emptiness no form, no sensation, thought, active substance,

識無眼耳鼻舌身意無色聲香味觸法無眼

SHIKI MU GEN NI BI ZETSU SHIN NI MU SHIKI SHO KO MI SOKU HO MU GEN

consciousness. No eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, object; no eye,

界乃至無意識界無無明亦無無明

KAI NAI SHI MU I SHIKI KAI MU MU MYO YAKU MU MU MYO

world of eyes until we come to also no world of consciousness; no ignorance, also no ignorance

乃至無老死亦無老死無苦集滅道無智

NAI SHI MU RO SHI YAKU MU RO SHI MU KU JU MU CHI

no old age, death, also no old age, death, and liberation of no suffering, cause, [illegible]

亦無得以無所得故菩提薩埵依般若波羅蜜多故

YAKU MU TOKU I MU SHO TOKU KO BO DAI SATTA E HAN NYA HA RA MITTA KO

[illegible] no attainment [illegible] no attainment [illegible] Bodhisattva [illegible]

HAN NYA HA RA MIT TA KO SHIN MU KE GE MU KE GE KO MU U KU FU ON RI
prajna paramita because mind no obstacle. Because of no obstacle no exist fear; go beyond

一切顛倒夢想究竟涅槃 三世 諸仏依 般
SSAI TEN DO MU SO KU GYO NE HAN SAN ZE SHO BUTSU E HAN
all (topsy-turvey views) attain Nirvana. Past, present and future every Buddha depend on prajna

若波羅蜜多故 得阿耨多羅三藐三菩提
NYA HA RA MIT TA KO TOKU A NOKU TA RA SAN MYAKU SAN BO DAI
paramita therefore attain supreme, perfect, enlightenment.

故 知 般若波羅蜜多是大神呪 是大明呪
KO CHI HAN NYA HA RA MIT TA ZE DAI JIN SHU ZE DAI MYO SHU
Therefore I know Prajna paramita (is) the great holy mantram, the great untainted mantram,

是無上呪 是無等等呪 能 除 一切苦 真実不虚
ZE MU JO SHU ZE MU TO DO SHU NO JO IS SAI KU SHIN JITSU FU KO
the supreme mantram, the incomparable mantram. Is capable of assuaging all suffering. True not false.

故 説 般若波羅蜜多呪 即 説 呪 曰。
KO SETSU HAN NYA HA RA MIT TA SHU SOKU SETSU SHU WATSU
therefore he proclaimed Prajna paramita mantram and proclaimed mantram says

羯諦 羯諦 波羅羯諦 波羅僧羯諦 菩提 薩婆訶
GYA TE GYA TE HA RA GYA TE HA RA SO GYA TE BO DHI SO WA KA
gone, gone, to the other shore gone, reach (go) enlightenment accomplish.

般若心経
HAN NYA SHIN GYO

願 はくはこの功徳を以つてあまねく一切に及
NEGA WA KU WA KO NO KU DO KU O MOTTE A MA NE KU ISSAI NI OYO
What we pray, this merit with universally all existence Pervade,

ぼし 我等と衆生 とみなともに 仏道を成 ぜんこと
O SHI WARE RA TO SHU JO TO MI NA TO MO NI BUTSUDO O JYO ZEN KO TO
we and sentient being all with Buddhism achieve

(What I pray is that this merit pervade universally and we Buddhists and all sentient beings achieve
this Buddhism.)

十方三世 一仏切 諸尊 菩薩 摩訶薩
JIP PO SAN ZE I SHI BU SHI SON BU SA MO KO SA
ten directions past, present and future all Buddhas The world honoured one. Bodhisattva, great Bodhisattva,

摩訶般若波羅蜜
MA KO HAN NYA HA RA MI
great Prajna - paramita.

pp 72-73 were

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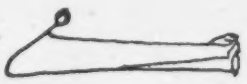
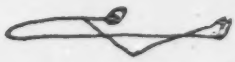
## An Example of Hatha Yoga

There are many different types of yoga: e.g., hatha yoga (physical postures); Raj yoga (which includes pranayama: regulation of breathing); bhakti yoga (devotion); mantra yoga (repeating sacred syllables). Again, as in Zen, "it is not the method, but the way in which it is employed that determines its effectiveness..." (Naranjo, 1971, p. 8).

As we pointed out in footnote 10a, the goal of hatha yoga is not to be able to do a complex, twisted contortion of the body, but rather to perform the exercise with calmness and acceptance (inaction in action). The toe touching exercise follows. Before beginning the exercise, however, it is important to meditate (action in inaction).

a) b)  c) 

After meditating, sit with legs straight, arms hanging at the side (a). Put your fingers around your toes, breathe in, and bend forward, keeping your legs straight (b). Try to touch your head to your knee and your elbows to the ground.(c). Then return to position (a) while exhaling.

The goal is <u>not</u> to touch your knees to your head or your elbows to the ground. The goal is to learn awareness of your limbs--how far they can stretch--without losing balance and equanimity. The action must be done slowly and methodically, for to do it too fast is to pull a muscle or bruise a joint. After completion of the exercise (inaction in action) one surrenders by returning to a lying down position (action in inaction). If during the exercise you feel yourself getting frustrated because your limbs don't stretch as far or as much as you want them to, don't continue to push and struggle harder. Stop. Keep the calmness and acceptance of inaction. Lie on the floor and surrender. Breathe slowly several times. In this way you find your limits, continue to grow and stretch yourself, and maintain your balance and tranquility.

| SUBJECT: | Four schools of Psychotherapy: PSYCHODYNAMIC (id psychology: Freud) | CLIENT CENTERED THERAPY (Ego psychology: Rogers) | SOCIAL LEARNING THEORY (Behavioral Psychology) | ZEN BUDDHISM |
|---|---|---|---|---|
| VIEW OF MAN: | aggressive, hostile, life out of his control ruled by unconscious (pp. 9-11) | innately good; unconscious ego which is self-actualizing (pp.27-8) | no unconscious. man a tabula rasa at birth. conditioned by environment. (pp. 37-38) | like Rogers, man has pure, innate unconscious (in Jungian sense) that is like Buddha nature. (p. 82) |
| ETIOLOGY OF DISEASE | repression of sexual and hostile childhood wishes by super-ego and ego (pp. 11-14) | inability to assimilate experiences that occur into the concept one has of oneself (pp.28) | enviornmental variables; learning deficiency (pp. 38) | believing there is such a thing as the "self" (pp. 79-81) |
| GOAL OF PSYCHO-THERAPY | TO make the unconscious conscious, overcome childhood amnesia, recover warded off memories. (p. 16) | To let the self be that self which it inwardly and knowingly is (p. 28-30) | The target behavior: if deficit, teach it; if excess, decrease it. Make it appropriate (p. 39) | To make the unconscious conscious. To hear the bird in the breast sing. (pp. 82-94) |
| ROLE OF SELF-AWARENESS | Know thy unconscious past self-awareness is defined as insight into childhood. The crucial element in therapeutic cure. (p. 16) | Know thy self-actualizing ego Insight is fresh understanding of the self. This is the crucial element in making self-concept and self-experiences congruent. (p. 29) | Know they controlling variables; Self-observation is method of defining problem; an intervention strategy (reactive effect) and $S^D$ for competing response chain. (pp. 47-63) | Know thy bird's song Self-observation is an end in itself. Self-evaluation and self-reinforcement are extraneous. (pp. 101-106) |
| ORIGIN OF SELF-AWARENESS | Not discussed fully. Only mention is id cathecting ego, in On Narcissism (1914) | Both from evaluation of others and from within oneself | Socially conditioned by verbal community. (pp. 49-51) | Socially conditioned by language, culture, logic. (pp. 80-81) |
| TECHNIQUES TO INCREASE SELF-AWARENESS | Verbal, intellectual, rational only. Interpretation by therapist . (pp. 16-21) | Verbal, intellectual, rational. Reflection rather than interpretation (pp. 30-32) | Verbal, intellectual, rational. Use by client of charts, wrist counters (pp. 64-67) | Some verbal, mainly non-verbal. Doing, not talking. Non-intellectual, irrational (pp. 95-116) |
| FOCUS | Past; childhood memories | Present feelings. | Present perceptions and controlling environment | Now. |

| Subject: | Four schools of psychotherapy | | | |
|---|---|---|---|---|
| | PSYCHODYNAMIC (id psychology: Freud) | CLIENT CENTERED THERAPY (Ego psychology: Rogers) | SOCIAL LEARNING THEORY (Behavioral psychology) | ZEN BUDDHISM |
| SELF-OBJECTIFICATION AS GOAL OF SELF-AWARENESS | Freud: patient must assume a crystal ball attitude towards himself. Not be afraid of revealing his true memories. (p. 22) | Rogers: client, by therapist reflection, can come to see himself objectively; his feelings stripped of complications of emotion and evaluation. (p. 33) | Desensitization is an attempt to get client to see himself in fear arousing situation, be objective, to self, and not become tense. | Self-observation without self-evaluation is the goal of life. (p. 107) |
| THE EGO and EMPATHY (Qualities of the therapist) | Greenson (1971) says that for an analyst to have empathy "he must renounce for a time part of his own identity, and for this he must have a loose or flexible self-image. (p. 22) | Rogers says the therapist must be able to see the client without reacting emotionally, to be strong enought to be a separate person, and at the same time to see clearly and accurately what the client is saying. (p. 33) | Not discussed. Lazarus (1971) states, though, that the therapist should be compassionate and empathetic (p. 64) | Zen says that the highest ego is no ego, empty, like a mirror. This gives flexibility, strength, accurate reflection. (p. 84; 109) |

(After D. Shapiro, 1972)

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In regard to the above reading, the following koan is appropriate:

Monk : Master, whenever appeal is made to words, there is a taint. What is the truth of the highest order?

Master: Whenever appeal is made to words, there is a taint.

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ZAZEN POSTURES / 317

*Fig. 1. Full-lotus posture, with right foot over left thigh and left foot over right thigh, both knees touching mat.*

*Fig. 2. Full-lotus posture, side view showing ear in line with shoulder, tip of nose in line with navel, and buttocks resting on round sitting cushion. Such cushions measure anywhere from 12 to 18 inches in diameter and from 3 to 6 inches in thickness. The best filler is kapok, which fluffs out when put in the sun. Foam rubber tends to "bounce," while ordinary cotton batting becomes flat and hard. Kapok can also be used to fill the mat or pad that is under the cushion. The best mat is not more than 2 inches thick, measures from 30 to 36 inches square, and has neither cording nor upholstery buttons.*

From Kapleau, 1967, p. 317

Techniques: moditation: (con't)

*Fig. 3. Half-lotus posture, w... left foot over right thigh and ... foot under left thigh, both kn... touching mat. In order that ... knees may rest on the mat, a thic... sitting cushion may be neces... in this posture.*

*Fig. 4. So-called Burmese posture, with legs uncrossed, one foot in front of the other, and both knees touching mat.*

From Kaploau, 1967, p. 318

## Epilogue

As we have seen, Zen denounces the use of labels and concepts, stating that anything that can be defined and described is dead; and that ongoing, ever changing reality is not limited to the constructs we make about it. As long as something is growing, changing, evolving, it is undefinable, it is life--and Zen is life. Alan Watts (1958) suggested that Zen is like a mystery with the last chapter missing; the mystery is never solved. Therefore, as a result of this paper, we hope you the reader have a better understanding of Zen...but not too good!